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THE FOURTH GOSPEL, WITH CANONICAL AND NONCANONICAL PARALLELS, VARIANT READINGS, AND MANUSCRIPT SUPPORT.

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PREFACE

Many sincere students of the New Testament lack a knowledge both of Greek and of the many readings found in the early Greek manuscripts which are at variance with the text followed by our authorized English versions. These students also, as a rule, do not have easily available those writings from the early centuries of the Christian era that contain either direct quotations from the Biblical text or at least statements clearly reflecting words and ideas found there.

This study was undertaken in order to find and to bring together in one convenient place, for the benefit of such a person, many of the more significant variant readings related to the text specifically of the Gospel of John, along with many statements both from canonical and from noncanonical writings that in some way parallel that text. By including John's text as found in the most recent English translation authorized by Protestant Americans — the Revised Standard Version — and by citing or quoting and in a brief way identifying the more important sources for such variants and parallels, the author hopes that such a student may become better equipped to evaluate for himself the text of the Fourth Gospel.

It is not that others have not labored and produced in this general area. But none of them seems to have had in mind the task here proposed or the person who has just been described. The average study in

this area is primarily interested in the synoptic Gospels with their parallels, and thus one cannot read consecutively in the Gospel of John or know which of those cited parallels are thought by anyone else to be also a parallel to John. Or the study may well be presented in some language other than English — e.g., in Greek, French, or German — thus preventing the one limited to English from profiting from such a presentation.

It is also true that most authors who in a footnote cite a parallel in one time-direction or the other usually do so by reference only but do not quote the text, and thus keep the potential benefit of such knowledge restricted to that student who perseveres in pursuit of the mentioned material. Or parallels and variant readings are listed by such different standards for inclusion that either too many variants are included which have no real significance for the reading or understanding of the English text and many references are cited as parallels which often resemble John only in a minor word or by the slightest thread of connection, or, on the other hand, far too few variants or parallels are listed to be as helpful to another as one could be.

These productions have served well the ends to which they were directed; but it is toward the meeting of a different need that this present study has been undertaken.

The author would here like to express appreciation to his faculty committee at Pacific School of Religion for their suggestions and criticisms with regard to this exploration, and especially to Dr. Jack Finegan, his major professor, for his keen interest in the project, for his understanding spirit, and for his most skillful guidance.

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PART I.

INTRODUCTION

I. DEFINITION OF THE STUDY TO BE MADE

It shall be the plan of this dissertation to provide, along with the English text of the Gospel of John, significant variant readings with the chief support of witnesses for each reading, together with both canonical and noncanonical-Christian parallels from basically the first two centuries A.D.

Definition of Terms Found in the Statement of Plan

The English Text

The text that shall be used is that of the Revised Standard Version, 1965,[1] which incorporates all the changes in punctuation and wording that have been authorized by the translation committee since the New Testament of this version was first released in 1946 and the Old Testament in 1952.

The Gospel of John

This is also referred to as the Fourth Gospel, from its placement in our present New Testament canon. It is not within the scope of this dissertation to settle such a question as the authorship of this Gospel. Therefore the name "John" shall be used, meaning whatever person is behind the name, and from this point on the name shall be used without

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[1]The Holy Bible; Revised Standard Version (New York: Collins' Clear-Type Press, 1965).

quotation marks.

Significant Variant Readings

The greatest number of variant readings that will be cited are those based on divergent readings of Greek manuscripts and versions, readings which affect in some measure of significance the meaning of a given passage. Every such variant noted in the margins of the English versions being consulted has been included, together with many others. Thus are included many of the changes intentionally made by scribes for theological, harmonistic, stylistic, or practical reasons.

In addition, two other kinds of variants of lesser significance have also been included. Variants that illustrate types of accidental changes caused by scribal errors of eye, ear, or mind are often given to show what has frequently happened in the transmission of the Greek text. Also, variants in the English versions consulted have sometimes been cited, even when no Greek variant is involved, if the English variations affect the meaning or clarity of a statement.

On the other hand, not to be included are those Greek variants involving changes of spelling, form or order of words, if no or only slight effect on meaning is involved. In the same manner, if English variants are slight and do not basically affect meaning, they are ignored, except in a few marginal cases in which the English version is grouped with the reading with which it basically agrees but its variant reading is also given.

Chief Support of Witnesses

For every listed variant, the known witness support for each reading will be cited from every papyrus and uncial manuscript of the first

seven centuries A.D. plus the important "Koine" group of later uncials — E F G H; and from the still later minuscule manuscripts, the readings of two important families of Greek manuscripts — known as Family 1 and Family 13 — will be given.

In addition, there will be recorded the support of the chief versions of these early centuries — Itala, Vulgate, Syriac, Coptic, Gothic, Armenian, Ethiopic, and Georgian — and also the support of the Church Fathers through the third century, plus these important leaders of the next century, Athanasius, Chrysostom, Epiphanius, Eusebius, and Jerome. And finally will be noted the readings found in the English versions authorized by Protestant Christians and currently used: the King James, the American Standard, the Revised Standard, and the New English Bible. Such is the rule; there will be an occasional exception. From time to time the reading of some witness outside the time limits here defined will be given for the enlightenment or interest it may produce.

Canonical

It is here assumed that this term may be legitimately applied to all of the New Testament books and to all of the books that are found in the Septuagint version of the Old Testament, in view of the fact that John consistently shows that it is that version of his scriptures that he uses.

Noncanonical-Christian

Citations are made from other Christian writings, these found outside the canon, that come from basically the first two centuries A.D. These sources will be identified in the next chapter.

Parallels

Admittedly here is a term that in this area of study no two persons seem to define the same, for there are many degrees of similarity between John and other works, a fact that makes any attempt to draw sharp lines difficult if not unrealistic. But still some guide lines have been recognized in pursuit of a working definition. To be quickly discarded are those distant "echoes" or "reminiscences" which link John to some other source by only some one unimportant word or in only the broadest way. Similarly, the mere presence of even an important Johannine word like Logos — "Word" — is not enough to claim a parallel if the use of the term is foreign to the way John used it. On the other hand, one reasonably clear-cut link between John and some other source at least increases the possibility that another less clearly recognized link to the same work may still truly be one.

There are three ways in which a parallel relationship can be claimed: John can refer to or show reasonable dependence on some other source; some other source can refer to or show reasonable dependence on John; or the two can bear enough similarity to each other that if one does not depend on the other, they then can alike depend on a third source common to both of them. This common source can be either written or oral. A reasonable parallel was felt to exist, of course, when the nature of the relationship was clearly literary or verbal, but so was it thought a parallel when there was clear conceptual affinity. After consideration was given to all these factors, the attempt was then made to arrive at two levels of parallels, to be called "major" and "minor," the difference between them being chiefly the degree of more or less closeness in relationship respectively.

For a "major" parallel, Webster's definition was accepted: "something equal or similar in all essential details."[1] It was felt that this degree of closeness was met, with regard to John's relation to the Old Testament, for instance, when he in 2:17 with the formula "it is written" quoted Ps. 69:9 (68:10 LXX), or to the synoptic Gospels when with many similar words they dealt with a common event like the feeding of the five thousand, or to Justin when Justin's statement (Apology I 61.4,5) so closely paralleled Jn. 3:3,4.[2]

For a "minor" parallel, Webster's next definition was accepted: "comparison to show resemblance; a tracing of similarity."[3] It was felt that this reduced degree of closeness was met when John and a synoptic Gospel dealt with the same event but with less verbal agreement than in the "major" parallels or perhaps with some contradiction of major detail, or when verbal agreement may even have been complete but the two accounts were dealing with different events. Perhaps the lowest degree of closeness, but still seemingly qualifying by the dictionary definition, could be illustrated by the comparing of a case of telepathic healing in John to another case of telepathic healing in Matthew, or when John records (1:21) the question asking if the Baptist was Elijah and one is directed to Mal. 4:5 where it was promised that Elijah would come. But even here the parallel seemed to be both legitimate and helpful

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[1]Philip B. Gove (ed.), Webster's Third International Dictionary of the English Language (Springfield, Mass.: G. and C. Merriam Co., 1961), p. 1637.

[2]It should be remembered that when a noncanonical source duplicates exactly a Johannine statement, it is not listed in this study as a parallel but is used as a witness in support of the text as over against a variant reading.

[3]Gove, op. cit., p. 1637.

to include, with one passage illuminating the other.

On the other hand, it was decided that for New Testament books other than the Gospels to qualify even as a minor parallel, there had to be some vital element in their statement closer to John than to any other of the canonical Gospels; and with the noncanonical works there had to be some vital element closer to John than to any other book of the entire canon. There is no claim that all legitimate parallels have here been included, but it is hoped that the more significant ones have.

Definition of Other Terms Found in the Treatment of John's Text

In such a study as this, certain key terms must be used. Thus the following definitions are offered.

Papyrus

This term originated as a designation of the Egyptian water-reed plant from whose stalks a writing material was made; then it referred to that writing material, and finally to the written document. The earliest Greek manuscripts of John (or of any other New Testament book) are written on papyrus, and are called papyri. Following the internationally recognized Gregory system for notating Greek New Testament manuscripts (abbreviation MSS), papyri are designated by the capital P in the old German script plus an Arabic numeral — e.g., P^{66}.

Vellum

A fine-grained writing material was made from the skins of cattle or other animals, preferably the young, and was called parchment or vellum. Although in use earlier (2 Tim. 4:13 mentions "the parchments"),

vellum had by the fourth century replaced papyrus as the writing material for Biblical manuscripts.

Uncial

From a Latin word meaning "a twelfth part," this term came to refer to capital letters; and inasmuch as, till the ninth century, manuscripts were written almost exclusively in capital letters, the manuscripts themselves came to be called uncials. In the Gregory system, uncials are indicated by a cipher before an Arabic numeral — e.g., 060.

Minuscule

From a Latin word meaning "rather smaller," this term came to be applied to manuscripts written in small letters which were often connected with each other. Minuscule Greek manuscripts began appearing in the ninth century and replaced the uncial type by the eleventh. In the Gregory system, minuscules are notated with just an Arabic numeral — e.g., 225.

Codex

This indicates a bound book with leaves, in contrast to the earlier book form of the roll. Christians seem to have pioneered in the use of the codex, with Christian papyrus codices making their appearance beginning early in the second century A.D.

Version

As the Gospel spread to people who did not use the language of the original New Testament, which was Greek, translations had to be made into other languages, and these translations are called versions. Those versions included in this study were named on page four. They provide important help in determining the original wording of scripture. Later,

the term is applied also to English translations of the Bible.

II. IDENTIFICATION OF THE MATERIALS TO BE CITED OR USED

Ancient Materials

Throughout this study, many ancient witnesses will be cited to support the accepted text of John or its variant readings, and to supply parallels to that text. It should prove helpful to identify them here.

Witnesses Supporting the Readings

The Greek manuscripts

Those Greek manuscripts which will be cited are as follows, with the Gregory symbol, the date of the manuscript (usually by century), and the Johannine content given for each.

Papyri

The papyri to be cited are listed here in numerical sequence.

P^{2}	VI[1]	12:12-15
P^{5}	III	1:23-31, 33-41; 16:14-30; 20:11-17, 19, 20, 22-25
P^{22}	III	15:25-16:2, 21-32
P^{36}	VI	3:14-18, 31, 32
P^{45}	III	10:7-25, 31-11:10, 18-36, 43-57

[1]Kurt Aland, Synopsis Quattuor Evangeliorum (2nd ed.; Stuttgart: Württembergische Bibelanstalt, 1964), p. xiv. It may be assumed that the information regarding the dates and the content of all the papyri (except the content of P^{66} and P^{75}) comes from this source, pp. xiv-xv, unless otherwise indicated. Transcriptions of these two papyri were personally checked, and the findings are not in exact agreement with Aland's listing.

p^{59}	VII	1:26, 28, 48, 51; 2:15, 16; 11:40-52; 12:25, 29, 31, 35; 17:24-26; 18:1, 2, 16, 17, 22; 21:7, 12, 13, 15, 17-20, 23
p^{60}	VII	16:29, 30, 32-17:6, 8, 9, 11-15, 18-25; 18:1, 2, 4, 5, 7-20, 23-29, 31-37, 39, 40; 19:2, 3, 5-8, 10-18, 20, 23-26
p^{63}	ca. 500[1]	3:14-18; 4:9, 10
p^{66}	ca. 200[2]	1:1-6:11, 35-7:52; 8:12-14:26, 29, 30; 15:3-26; 16:2-17:6, 8-24; 18:1-3, 5, 22, 24-19:25, 28-34, 36-20:3, 5-20, 22, 25-21:9 (often fragmentary)
p^{75}	early III[3]	1:1-7:52; 8:12-11:45, 48-57; 12:3-13:1, 8, 9, 14; 14:8-30; 15:6-8
p^{76}	VI	4:9, 12

Vellum uncials

The first ones are listed alphabetically, the last in numerical sequence. If they are popularly known by another name, this is also included.

A	Alexandrinus	V[4]	complete, except 6:50-8:52
B	Vaticanus	IV	complete, except 7:53-8:11
C	Ephraemi	V	1:3-40; 3:33-5:16; 6:38-7:3; 8:34-9:11; 11:8-46; 13:8-14:7; 16:21-18:36; 20:26-21:25
D	Bezae	VI	complete, except 1:16-3:26

[1]Kurt Aland *et al*. (eds.), *The Greek New Testament* (New York: American Bible Society, 1966), p. xiii.

[2]*Ibid*. [3]*Ibid*.

[4]Aland, *Synopsis*, p. xv. Information regarding the dates of all the vellum uncial codices comes from this source, pp. xv-xviii, unless otherwise indicated.

E[1]		VIII	complete
F[1]		IX	1:51-3:4, 15-4:22, 39-5:17, 39-6:38, 64-7:27, 53-10:31; 11:4-39; 12:4-13, 26-13:33
G[1]		IX	complete, except 18:5-19; 19:4-27
H[1]		IX	complete, except 9:30-10:25; 18:2-18; 20:12-25
N		VI[2]	1:21-39; 2:6-3:30; 4:5-5:2, 10-19, 26-6:31, 39-49, 57-7:52; 8:12-9:33; 14:2-10; 15:15-22; 16:15-21:20
S[3]	Sinaiticus	IV	complete, except 7:53-8:11
T		V[4]	1:24-32; 3:10-17; 4:52-5:7; 6:28-67; 7:6-52; 8:12-31
W	Washington	V[5]	complete, except 7:53-8:11; 14:25-16:7
060		VI	14:14-17, 19-21, 23, 24, 26-28
065		VI	11:50-12:9; 15:12-16:2; 19:11-24
068		V	13:16-27; 16:7-19
070		VI	5:22-31; 7:3-12; 8:13-21, 33-9:39; 11:50-56; 12:46-13:4

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[1]Codices E, F, G, and H are the most important manuscripts in the group commonly called the "Koine" group.

[2]Aland, Greek New Testament, p. xiv. Other authorities dating N in the sixth century include: Erwin Nestle and Kurt Aland, Novum Testamentum Graece (25th ed.; Stuttgart: Württembergische Bibelanstalt, 1964), p. 14; and Bruce M. Metzger, Text of the New Testament (New York: Oxford University Press, 1964), p. 54; as against Aland, Synopsis, p. xvi, who gives its date as the eleventh century.

[3]This listing constitutes an exception to the stated policy of following Gregory's system of notating manuscripts; under that system this codex is known by the Hebrew Aleph, but there is a growing tendency to identify it by an S inasmuch as it is both more convenient and more appropriate. The manuscript which the Gregory system designates as S is not used in this study.

[4]Aland, Greek New Testament, p. xiv.

[5]Ibid.

083	VI-VII	1:25-41; 2:9-4:14, 34-50
086	VI[1]	3:3-4:18, 23-25, 45-49
0162	IV	2:11-22
0193	VII	3:23-26
0210	VII	5:44; 6:1, 2, 41, 42
0216	V	8:51-53; 9:5-8
0217	V	11:57-12:7

Vellum minuscules

Cited are two important families of minuscules; they are called "families" because within each group there is enough in common to suggest a common ancestor. Of the first family, the most important manuscript is 1, and the group was edited by Kirsopp Lake; of the second family, the most important manuscript is 13, and the group was edited by W. H. Ferrar. From these facts come the various names by which these families are known.

f^1	Lake Group	XII-XIV	complete
f^{13}	Ferrar Group	XI-XV	complete

Versions

The versions which are cited in the study are listed here alphabetically, with an indication of the symbol used, an approximate date, and a comment about each. For the purpose of establishing a true text, four of the versions are more important than the others; those four are Itala, Vulgate, Syriac, and Coptic.

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[1]*Ibid*., p. xv. This source, pp. xv-xvi, is the authority for the dates of the rest of the uncial codices listed here.

arm	Armenian	IV-V[1]	The Gospels in this version may first have circulated as a harmony. Whether the version came directly from the Greek or from Syriac is not definitely known.
cop	Coptic	III-VI	The name covers several dialects spoken in Egypt; the New Testament exists in six of them. One of the most important is the
cop^{sa}		III	Sahidic of Upper (southern) Egypt; the
cop^{bo}		III	other most important is the Bohairic of Lower (northern) Egypt. One manuscript of
cop^{ach2}		IV	John survives in sub-Achmimic, but little is
cop$^{ach.fay}$			extant from Achmimic or Fayumic dialects.
eth	Ethiopic	IV	This version presumably originated in second half of fourth century, but whether it was done by Frumentius, bishop of Aksum, or by a group of nine monks who had come from Syria is not known.
geo	Georgian	V	The Gospels probably appeared first in early fifth century; the textual basis for this version may be Greek, Syriac, or Armenian.
goth	Gothic	IV	Produced by Bishop Ulfilas ca. 350, this version has survived in only a few fragments.
it	Itala	II-IV	Also known as Old Latin, the Itala are those Latin manuscripts before, or not connected with, Jerome's great revision, the Vulgate.

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[1]Aland, _Greek New Testament_, p. xxix. The dates for all the versions except the Ethiopic come from this source.

syr	Syriac	II-VII	Old Syriac (II-III) is a term used to distinguish from later Peshitta. Old Syriac survives in two fragmentary manuscripts, the
syr^{c}		II-III	Curetonian (named for William Cureton who in nineteenth century edited one manuscript),
syr^{s}		II-III	and the Sinaiticus (now found in a monastery on Mt. Sinai).
syr^{p}		IV	The "Peshitta" ("simple") Version dates from
syr^{h}		VII	late fourth century. Thomas of Heraclea in the seventh century published a version with variant readings in the margins.
syr^{pal}		IV	Palestinian Syriac is a dialect more like Aramaic than Syriac.
vg	Vulgate	IV	The Latin "common" Bible prepared by Jerome at end of fourth century became the authorized standard in the Roman Church. This symbol is used when the two following editions agree.
vg^{cl}			Pope Clement's authentic edition (end of sixteenth century) is the Roman Church's official
vg^{ww}			text to this day. John Wordsworth and H. J. White began another revision (1889), finished by others in 1954.[1]

The Church Fathers

Many of the church leaders of these centuries have had writings preserved in which their quotation of, or reference to, scripture passages

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[1]For a fuller discussion of these versions, see Bruce M. Metzger, "Ancient Versions," The Interpreter's Dictionary of the Bible, IV (1962), 749-760, from which the summaries of the versions in this study were made.

may be found. Their more precise quotations are, in this study, reflected as support for textual or variant readings. They are now listed alphabetically, with the abbreviation by which they will be cited, together with an indication of their date (often date of death) and of their position.

Adam	Adamantius	300[1]	An unknown Syrian author who under this literary pseudonym wrote against Gnostics; some think he was Origen.
Athan	Athanasius	373	Bishop of Alexandria
Chry	Chrysostom	407	Patriarch of Constantinople
Clem	Clement of Alexandria	215	Head of catechetical school there
Cypr	Cyprian	258	Bishop of Carthage
Diat	Diatessaron	II	Tatian compiled this harmony of the four Gospels; popular in Syrian church
Didasc	Didascalia	III	A so-called Egyptian Church Order book
Dion	Dionysius	265	Bishop of Alexandria, pupil of Origen
Doce	Docetists	II	A sect believing among other things that Christ only seemed to suffer and die
Epiph	Epiphanius	403	Bishop of Salamis (Constantia)
Euseb	Eusebius	339	Bishop of Caesarea, "head of Judea"
Hera	Heracleon	II	Distinguished member of Valentinians
Hipp	Hippolytus	235	Bishop of Rome
Iren	Irenaeus	202	Bishop of Lyons in Gaul
Jero	Jerome	420	Translator of Latin Vulgate New Testament
Just	Justin	165	Early Christian apologist; called the Martyr

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[1]Aland, Greek New Testament, p. xxxi. From this source, pp. xxxi-xxxiv, come the dates for all the Church Fathers listed here.

Manics	Manicheans	III	Gnostic followers of Mani
Naas	Naassenes	II/III	Sect of Gnostic serpent-worshipers
Nova	Novatian	III	Presbyter of the Roman Church; a schismatic
Orig	Origen	254	Head of catechetical school in Alexandria
Pera	Peratini	III	Gnostic sect probably originating near the Euphrates
Porph	Porphyry	III	Neo-Platonist, noted critic of Christianity
Ptol	Ptolemy	II	A Gnostic, from the school of Valentinus
Rebap	Rebaptism	III?	A treatise by a Roman Ursinus in the Cyprian-Stephen conflict
Tert	Tertullian	220	Vigorous early Christian apologist
Theop	Theophilus	180	Bishop of Antioch
Valians	Valentinians	II	Followers of the Gnostic Valentinus

Witnesses Supplying Parallels

Parallels to the text of John have been cited in this study from the following writers and writings. They are listed alphabetically, with an approximate date and a descriptive statement for each.

Acts of Peter	ca. 180-190[1]	An apocryphal work dealing with Peter's last months in Rome and his martyrdom
Athenagoras, Plea for Christians	ca. 180[2]	A Christian philosopher and apologist of Athens writing, perhaps from Rome, a letter to the joint emperors at that time on behalf of Christians

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[1]Wilhelm Schneemelcher, "Acts of Peter," New Testament Apocrypha, ed. Wilhelm Schneemelcher; tr. R. Mc. Wilson (Philadelphia: Westminster Press, 1965), II, 275.

[2]Edgar J. Goodspeed, A History of Early Christian Literature (Chicago: University of Chicago Press, 1942), p. 188.

Basilides	ca. 135	Gnostic Christian teacher in Alexandria
1 Clement	ca. 95	Letter written by Clement, presbyter of Rome, to the church at Corinth
Clement of Alexandria	ca. 200[1]	Head of Alexandrian school
Exhortation to Heathen		An evangelistic tract
Instructor		The training of new Christian converts
Miscellanies		A theological scrapbook expounding a Christian gnosis
Who Is the Rich Man		A homiletical tract or sermon
Clementine Homilies	160-250	Twenty homilies giving conversations between Peter and Clement
Didache	120-180[2]	Short manual of church life and conduct
Diognetus	before 150[3]	Fragment of an apology written as a letter to Diognetus
Egerton Papyrus 2	before 150[4]	Second oldest Christian manuscript yet discovered; similarities to our Gospels
Epistle of the Apostles	ca. 150[5]	A letter written by an Asian Christian in the apostles' name to all churches

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[1]Ibid., p. 203.

[2]Francis X. Glimm, "The Didache," The Fathers of the Church, ed. Ludwig Schopp (New York: Cima Publishing Co., 1947), I, 168.

[3]Cyril C. Richardson (ed. and tr.), Early Christian Fathers, Vol. I: Library of Christian Classics (Philadelphia: Westminster Press, 1953), p. 78.

[4]Joachim Jeremias, "Egerton Papyrus 2," New Testament Apocrypha, ed. Wilhelm Schneemelcher; tr. R. McWilson (Philadelphia: Westminster Press, 1963), I, 94.

[5]Goodspeed, op. cit., p. 35.

Gospel of Ebionites	before 150[1]	Gospel by Ebionites, known today through Epiphanius
Gospel of Hebrews	ca. 120-130[2]	Jewish Gospel, known today mostly through Clement, Origen and Jerome
Gospel of Naassenes	ca. 200[3]	A Gnostic Gospel, known today through Hippolytus
Gospel of Nazaraeans	before 150[4]	Jewish Gospel, known today mostly through Jerome
Gospel of Peter	120-140[5]	Gospel dealing with Jesus' passion, from a Docetic point of view
Gospel of Philip	II[6]	A Gnostic work, in the Nag Hamadi library
Gospel of Thomas	ca. 150-175[7]	A Gnostic collection of sayings attributed to Jesus, in the Nag Hamadi library

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[1]P. Vielhauer, "Gospel of the Ebionites," New Testament Apocrypha, ed. Wilhelm Schneemelcher; tr. R. Mc. Wilson (Philadelphia: Westminster Press, 1963), I, 156.

[2]Burton H. Throckmorton, Jr. (ed.), Gospel Parallels (2nd ed.; New York: Thomas Nelson and Sons, 1957), p. xvi.

[3]Goodspeed, op. cit., p. 65.

[4]P. Vielhauer, "Gospel of the Nazaraeans," New Testament Apocrypha, ed. Wilhelm Schneemelcher; tr. R. Mc. Wilson (Philadelphia: Westminster Press, 1963), I, 146.

[5]Goodspeed, op. cit., p. 74.

[6]H.-C. Puech, "Gospel of Philip," New Testament Apocrypha, ed. Wilhelm Schneemelcher; tr. R. Mc. Wilson (Philadelphia: Westminster Press, 1963), I, 278.

[7]H.-C. Puech, "Gospel of Thomas," New Testament Apocrypha, ed. Wilhelm Schneemelcher; tr. R. Mc. Wilson (Philadelphia: Westminster Press, 1963), I, 305.

Gospel of Truth	before 180[1]	Not a Gospel in the canonical sense, but a devotional meditation on the Gospel, probably Valentinian
Heracleon	II	A Valentinian, known today mostly through Origen
Hermas Mandates Similitudes	ca. 140-154[2]	A Roman Christian relates his interviews with Christ's angel who was in the guise of a shepherd
Ignatius To Ephesians To Magnesians To Philadelphians To Romans To Smyrneans To Trallians	ca. 110[3]	Bishop of Antioch. While being led through western Asia Minor toward martyrdom, he wrote letters to various churches exhorting unity, respect for the authority of bishops, and protest against Docetism's denials of the reality of Jesus' sufferings.
Irenaeus Against Heresies Fragment	ca. 180[4]	Bishop of Lyons, he wrote his main work, Against Heresies, to expose and refute Gnosticism
Justin Apology I Apology II	ca. 150-160[5]	Justin wrote his Apology to defend Christianity before the Emperor, and his Dialogue to defend Christianity against

[1]H.-C. Puech, "Gospel of Truth," New Testament Apocrypha, ed. Wilhelm Schneemelcher; tr. R. Mc. Wilson (Philadelphia: Westminster Press, 1963), I, 240.

[2]Joseph M.-F. Marique, "The Shepherd of Hermas," The Fathers of the Church, ed. Ludwig Schopp (New York: Cima Publishing Co., 1947), I, 228.

[3]Goodspeed, op. cit., p. 20. [4]Ibid., p. 195.

[5]Throckmorton, op. cit., p. xiv.

Dialogue with Trypho		Judaism. The so-called "Second Apology" is probably a later appendix to the first one.
Martyrdom of Polycarp	155-160[1]	A presumed authentic account of the martyrdom of Polycarp, Bishop of Smyrna
Oxyrhynchus Papyrus 654	late II[2]	A fragment of papyrus from Egypt containing some sayings of Jesus; conceivably the Greek original of the Coptic Gospel of Thomas
Polycarp to Philippians	ca. 110-117[3]	A letter by the Bishop of Smyrna to the Philippians to cover a collection of the letters of Ignatius
Polycrates	ca. 190[4]	Bishop of Ephesus, known today mostly through Eusebius
Preaching of Peter	before 150[5]	A work claiming to give discourses of Peter, and a discourse of Jesus after the resurrection
Tertullian On the Soul	197[6]	Tertullian is known for various kinds of writings: apologetic, practical, doctrinal, polemic. On the Soul is among his doctrinal treatises.

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[1]Goodspeed, _op. cit._, p. 40.

[2]Throckmorton, _op. cit._, p. xi.

[3]Goodspeed, _op. cit._, p. 30. [4]_Ibid._, p. 186.

[5]Wilhelm Schneemelcher, "Kerygma Petrou," _New Testament Apocrypha_, ed. Wilhelm Schneemelcher; tr. R. Mc. Wilson (Philadelphia: Westminster Press, 1965), II, 95.

[6]Goodspeed, _op. cit._, p. 216.

Theophilus To Autolycus	ca. 170-180[1]	The Bishop of Antioch wrote to his friend Autolycus to refute a prior comment which the friend had made.

Modern Materials

Witnesses Supporting the Readings

To the ancient attestation of the readings, one group of modern witnesses will be added, that it might be seen how those English versions which have been authorized by Protestant Christians and which are in popular use today support the various readings. They are now presented alphabetically, together with the symbols that are used to represent them in this study, and with their publication dates.

ASV	American Standard Version	1901
KJV	King James Version	1611
NEB	New English Bible	1961
RSV	Revised Standard Version, New Testament,	1946
	Old Testament,	1952

But, as has already been stated, the text of the Revised Standard Version being used in this study is the text of 1965.

Authorities Accepted for the Study

In each category, those works are listed first which were considered more important to the study, which included more of the material, and which were used more.

[1] A. Cleveland Coxe, Fathers of the Second Century, Vol. II: The Ante-Nicene Fathers, eds. Alexander Roberts and James Donaldson (New York: Charles Scribners, 1913), p. 88.

English texts of canonical writings

For establishing the English texts of the Gospel of John and its canonical parallels, the following editions were used:

The Holy Bible; Revised Standard Version. New York: Collins' Clear-Type Press, 1965.

Metzger, Bruce M., ed. The Apocrypha; Revised Standard Version. New York: Oxford University Press, 1965.

The New English Bible; New Testament. Oxford: Oxford University Press, 1961.

The New Testament; Authorized Version. New York: World Publishing Company, 1925.

The New Testament; Standard Edition. New York: Thomas Nelson and Sons, 1912.

Greek texts of canonical writings

The New Testament

For the determining of the Greek text of which the Revised Standard Version is the translation, and for the consideration of all variant readings that should be recognized, together with the witness support for each, the following works were constantly consulted:

Nestle, Erwin and Aland, Kurt. Novum Testamentum Graece. 25th ed. Stuttgart: Württembergische Bibelanstalt, 1964. (Hereafter referred to as Nestle)

Aland, Kurt. Synopsis Quattuor Evangeliorum. 2nd ed. Stuttgart: Württembergische Bibelanstalt, 1964. (Hereafter referred to as SQE)

Aland, Kurt, et al. (eds.). The Greek New Testament. New York: American Bible Society, 1966. (Hereafter referred to as ABS)

Individual manuscripts

For verification of readings in more primary sources, regular checking was done in such works as:

Martin, Victor (ed.). Papyrus Bodmer II: With Supplement. Cologny-Geneve: Bibliotheque Bodmeriana, 1956-62. (P^{66})

Martin, Victor, and Kasser, Rodolphe (eds.). Papyrus Bodmer XIV-XV. Cologny-Geneve: Bibliotheque Bodmeriana, 1961. (P^{75})

Kenyon, F. G. (ed.). Codex Alexandrinus. London: Longmans and Co., 1909. (A)

Tischendorf, Constantinus (ed.). Codex Sinaiticus. Petropoli: n. n., 1862.

Geerlings, Jacob (ed.). Family 13 -- The Ferrar Group. Vol. XXI of Studies and Documents. Ed. Jacob Geerlings. Salt Lake City: University of Utah Press, 1962. (f13)

The Septuagint

For readings in the Septuagint, the following edition was used:

Rahlfs, Alfred (ed.). Septuaginta. 2 vols. Stuttgart: Württembergische Bibelanstalt, 1935. (Hereafter referred to as LXX)

Greek texts of noncanonical writings

For establishing the Greek text, where such exists, of noncanonical parallels and for the author's own translating of the same, the following works were among those used:

Griechischen Christlichen Schriftsteller. Leipzig: J. C. Hinrichs, 1909-39.

Bibliotheke Hellenon Pateron kai Ekklesiastikon Suggrapheon. Athens: The Apostolic Diaconate of the Church of Greece, 1955-63.

Goodspeed, Edgar J. (ed.). Die ältesten Apologeten. Göttingen: Vandenhoeck and Ruprecht, 1914.

Lightfoot, J. B. The Apostolic Fathers. Edited and completed by J. R. Harmer. London: Macmillan and Company, 1907.

Brooke, A. E. (ed.). Commentary of Origen on S. John's Gospel. 2 vols. Cambridge: University Press, 1896.

English texts of noncanonical writings

For the comparison of English translations of noncanonical parallels, the following works were among those used:

The Fathers of the Church. New York: Fathers of the Church, Inc., 1946-55.

The Ante-Nicene Fathers. Buffalo: Christian Literature Publishing Co., and New York: Charles Scribners, 1885-1926.

Ancient Christian Writers. No. 6. Trans. James A. Kleist. Westminster, Maryland: Newman Press, 1948.

The Apostolic Fathers. Trans. Edgar J. Goodspeed. New York: Harper and Brothers, 1950.

Grant, Robert M. (ed.). The Apostolic Fathers. New York: Thomas Nelson, 1964-66.

Richardson, Cyril C. (ed. and tr.). Early Christian Fathers. Vol. I: Library of Christian Classics. Philadelphia: Westminster Press, 1953.

Schneemelcher, Wilhelm (ed.). New Testament Apocrypha. Trans. R. Mc. Wilson. 2 vols. Philadelphia: Westminster Press, 1963-65.

Grant, Robert M., and Freedman, David Noel. The Secret Sayings of

Jesus. Garden City, New York: Doubleday and Co., 1960.

Grobel, Kendrick. The Gospel of Truth. New York: Abingdon Press, 1960.

Guillaumont, A., et al. (eds.). The Gospel According to Thomas. New York: Harper and Brothers, 1959.

Horner, George. The Coptic Version of the New Testament in the Northern Dialect (Bohairic). 4 vols. Oxford: Clarendon Press, 1898-1905. (cop^{bo})

Horner, George. The Coptic Version of the New Testament in the Southern Dialect (Sahidic). 7 vols. Oxford: Clarendon Press, 1911-22. (cop^{sa})

Many other sources were of course read for their possible contributions in these and other areas related to this study.

III. EXPLANATION OF PROCEDURE AND APPARATUS TO BE FOLLOWED

The typical page in Part II of this dissertation will present a portion of the text of John at the top of the page, followed by a middle section citing variants and a third section citing parallels, both of which relate to that portion of John's text. It is true that on certain pages no variant will be cited, and on other pages no parallel will be given, but these are exceptions to the average procedure.

Presentation of the Text

Four features will be noticed in the reading of the text: it will be seen that certain lines are indented in a way that other lines are not, and that many of those indented lines end with an asterisk, or with a superscript letter, or with the word "NOTE" raised above the line; or there may be a combination of these symbols.

The indentation that is a part of the plan is the one that comes in eight spaces from the left-hand margin; the other indentations simply record paragraphing in the RSV text of John. An eight-space indentation (or twelve, then, if it happens to begin a new paragraph) serves to set off certain material (it may be a verse or more, or only part of a verse) to which attention is being called for the sake of citing either a variant reading or a parallel to that indented portion of text.

One or more asterisks will direct the reader to a variant reading, and a superior a, b, c, or d will indicate that a parallel is given.

Because the words in the text which are involved with a variant reading may overlap but not precisely duplicate words that are related to a parallel, identification of the words affected is not always as immediate as desired, in spite of the indentation; however, adhering to the following principle should prove beneficial.

When a statement discussing a variant speaks of "these words" of the text, it may be assumed that "these words" mean exactly the words on the line of which the asterisk marks the end; and if more or fewer words are intended than are on that one line, this will be clearly stated in the variant section. On the other hand, when a superscript letter is encountered to indicate that there is a parallel to that verse, it means that the parallel may apply to the entire verse to that point, or any part of it. Thus by such indenting of the line, and by keeping the asterisk or superscript letter exposed at the right-hand end of the line, it is hoped to facilitate one's locating of the words in point.

The word "NOTE" refers the reader to a comment which will be found in Chapter I of Part III of the dissertation, the chapter being entitled "Notes on the Variants and the Parallels."

The purpose of the notes is to elaborate or clarify: a note, for instance, may propose what is hopefully a reasonable explanation as to why a given variant came into being, what motives if any might have prompted it; or it may, by comparing Greek texts in a parallel situation, show that the parallel is even closer than the English suggests, or, on the other hand, not so close. It may provide the opportunity to observe that words which seem to be a true parallel when quoted in the main part of the study may be seen, if studied in the larger context of their own document, to be more divergent than parallel, showing how words were

often appropriated by others for their own use.

Presentation of the Variants

The more common presentation of a variant will begin by acknowledging the "text," i.e., the reading of the RSV, with a citation of those witnesses that support it, and then will give the variant or variants in turn with their support.

The order of presenting the witnesses will be as follows: papyri, uncials, minuscules, versions, Church Fathers, English versions. Among both the papyri and the uncials certain manuscripts are noticeably more important to the study of the text than are the others: P^{66} and P^{75}, because of their relative antiquity and completeness, are much more important than any of the other papyri, and, for the same reasons, B and S stand above all other uncials. Therefore, in the listing of papyri witnesses, the order will always be: P^{66}, P^{75}, and then other papyri in numerical order; similarly, in the citing of uncials, the order will always be: B, S, and then other uncials (designated by English letters) in alphabetical order, followed by other uncials (designated by numbers) in numerical order; the minuscules are also given in numerical order. And the versions, the Church Fathers, and the English versions are all listed in approximate chronological order.[1]

For the more precise identification of the witnesses, the following apparatus needs to be kept in mind.

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[1]Regarding the order in which these witnesses might be listed, there would be less agreement among scholars but greater significance for readers if the witnesses were to be listed according to the groups or families to which they most frequently seem to belong. It is felt, therefore, that the reader would be in a better position to evaluate the witnesses to be cited in the main part of the dissertation if he were to read the concluding chapter of Part III before beginning to study the text of John with its variants and parallels.

* following the svmbol for a Greek manuscript refers to the reading of the original scribe of that manuscript

c after a papyrus symbol means a corrector of that manuscript

2,3 superscript numerals indicate, for most manuscripts, successive correctors

a,b,c indicate successive correctors of uncials S and D

supp means the original reading is missing but this reading has been supplied by a later hand

vid means that the poor condition of manuscript precludes certainty but apparently this is the reading

( ) a witness enclosed in parentheses is inconsistent, sometimes supporting one reading but sometimes another; in the case of Itala MSS the parentheses (when no qualifying word is added) indicate usually that only one or two MSS support that reading, or it may mean that Itala MSS are equally divided between two readings

some
many
most among Itala MSS, to give further indication of distribution: usually, "most" as against one or two; and to indicate a bit more even distribution, "many" as against "some"

3/4 means that a Church Father, in four citations of this passage, supports this reading three times and a different reading a fourth time

acc according to

gr used with D (a bilingual MS) for the Greek text where it differs from its Latin text; also used of a Church Father's witness in a Greek text as over against his reading in some other language

lat refers to the Latin version of a Greek Church Father

$mg^{1,2}$ without the numerals, mg means marginal reading in an English version; when the English version gives alternatives, the numerals are added to the symbol.

Another way of presenting a variant reading will be seen when a single witness, or at most only a distinct minority of witnesses, will have a reading at variance with the accepted text. Also a different understanding is intended with the formula "one witness reads" as over against "one of our witnesses reads": whether this subtle distinction would be upheld by precise grammarians, "one witness" in this study means that this named witness of our period is the only known witness to have a certain reading; but "one of our witnesses" means that, in addition to the one named witness within the time lines of our study, at least one other witness from a later period is known to share that reading, but this later witness is not considered important enough to the study to be mentioned.

Presentation of the Parallels

In the event that two parallels of different levels of closeness to the text (i.e., "major" and "minor") are to be cited for the same passage in the text, the order will always be to give the major parallel first and then the minor one. If two or more parallels of the same level are to be cited at the same place, the order will be, with only few exceptions, to list canonical parallels before noncanonical ones, or, more specifically, in the order of Old Testament, Apocrypha, New Testament, noncanonical. An occasional exception would come when it was felt that, though on the same broad level with the other parallel, a certain

citation was in some way closer to John's text than the other.

A major parallel will always be presented, either with no "formula" word at all preceding it, or preceding it will be the word "add" or "also." A minor parallel may be recognized by the "cf." that will always precede it. This distinction is maintained, whether the parallel is being quoted in full or is being given by scripture reference alone. The situations in which a parallel will be cited by just a scripture reference are these: when an extended section in one of the other Gospels is being offered as a parallel to a section of John's text, only the reference will be given; or, in the case of a single verse, if one statement has just been quoted from one source (usually one of the synoptic Gospels), a parallel statement from a second source will then, as a rule, be listed merely by scripture reference.

Three remaining practices need to be mentioned briefly. For whatever benefit the procedure might offer, elements of verbal parallel have been underlined. This means that in both the cited parallel and the accepted text of John translated by the RSV the same Greek word appears. For the purpose of indicating this aspect of the parallel, changes in tense and the like or changes from a simple to a compound form of the same verb without basically affecting the meaning have been overlooked. But if there was a change in part of speech, though a noun in one statement and a verb in the other are obviously built on the same stem, such words are not underlined. This indicating of verbal parallels is of necessity incomplete because the author did not have available the Greek text of every parallel cited, and many of the parallels do not even exist in Greek but only in some other language, such as Coptic.

The other two practices serve the desire for compactness. Often

in the citation of a parallel some words are omitted; this procedure allows the parallel elements in quotations to be seen more easily, and it also conserves space. In such a situation, three dots have been inserted to represent the omission within the quotation, or four if major punctuation is involved. However, dots are not used for omissions at the beginning or end of a citation, so long as the portion quoted makes a complete sentence in itself. If it does not, then again dots will be used.

Also, for compactness, every canonical book whose name consists of five or more letters is consistently cited by abbreviation, plus the synoptic Gospels. The abbreviations used in this study are as follows:

Old Testament and Apocrypha		New Testament	
Gen.	Genesis	Mt.	Matthew
Ex.	Exodus	Mk.	Mark
Lev.	Leviticus	Lk.	Luke
Num.	Numbers	Jn.	John
Deut.	Deuteronomy	Acts	Acts
Josh.	Joshua	Rom.	Romans
Jdg.	Judges	1 Cor.	1 Corinthians
2 Sam.	2 Samuel	2 Cor.	2 Corinthians
1 Kgs.	1 Kings	Gal.	Galatians
2 Kgs.	2 Kings	Eph.	Ephesians
2 Chr.	2 Chronicles	Phil.	Philippians
Neh.	Nehemiah	Col.	Colossians
Job	Job	1 Th.	1 Thessalonians
Ps.	Psalms	2 Th.	2 Thessalonians
Prov.	Proverbs	1 Tim.	1 Timothy
Eccl.	Ecclesiastes	2 Tim.	2 Timothy

S. Sol.	Song of Solomon	Tit.	Titus
Is.	Isaiah	Heb.	Hebrews
Jere.	Jeremiah	Jas.	James
Ezek.	Ezekiel	1 Pet.	1 Peter
Dan.	Daniel	2 Pet.	2 Peter
Hos.	Hosea	1 Jn.	1 John
Mic.	Micah	2 Jn.	2 John
Zech.	Zechariah	3 Jn.	3 John
Mal.	Malachi	Rev.	Revelation
1 Esd.	1 Esdras		
2 Esd.	2 Esdras		
Tob.	Tobit		
Wisd.	Wisdom		
Sir.	Sirach		
1 Macc.	1 Maccabees		
2 Macc.	2 Maccabees		

PART II.

GOSPEL OF JOHN WITH VARIANTS AND PARALLELS

I. JOHN 1

The Eternal Word Became Flesh — 1:1-18

In the beginning[a] NOTE

was the Word,[b] NOTE

and the Word was with God,[c]

and the Word was God.[d]

2 He was in the beginning with God; 3 all things were

made through him,[e]

---

[a]1. Cf. Gen. 1:1: In the beginning . . . .

[b]1. Cf. Prov. 8:22,23: The Lord created me . . . . 23 . . . before the beginning of the earth.

cf. Sir. 24:9: In the beginning, he created me.

cf. Col. 1:15: He is . . . the first-born of all creation.

cf. Rev. 3:14: ". . . 'The words of the Amen . . . the beginning of God's creation.'"

[c]1. Cf. Prov. 8:27: When he established the heavens, I was there.

[d]1. Justin, Apology I 63.15: The Father of the universe has a Son who as the first-born Word of God is also God.

[e]3. Col. 1:16: All things were created through him.

Heb. 1:2: . . . a Son . . . through whom also he created the world.

Athenagoras, Plea for Christians 10:1,2: The Son of God is

and without him was not anything made that was made.

4 In him was* NOTE

life,**

and the life was the light of men. 5 The light shines in the darkness,

---

*4. Text: p66.75 B A C f1 f13 vg syrp.h.pal copbo arm geo (Diat) (Irenlat) (Clem3/5) Orig (Cypr) Euseb Chry KJV ASV RSV NEB

In him is: S D it syrc copsa.fay Naasacc Hipp Valiansacc Iren (Diat) Peraacc Hipp (Irengr.lat) (Clem2/5) mssacc Orig (Cypr).

**3,4. Text, beginning with "not anything": Sc E H f1 f13 vgcl syrp.h copbo arm geo Adam (Epiph) Chry Jero KJV ASV RSV NEBmg

not anything made. That which has been made was life in him: P75c C D G Wsupp (it) vgww syrc.pal copsa.fay Naas Valiansacc Iren and Clem Ptol Diat Hera Theop Pera Iren Clem Tert Hipp Orig Euseb Athan (Epiph) ASVmg RSVmg NEB.

---

the Word of the Father . . . 2 and all things were made through him.

Justin, Apology II 6:3: And his Son . . . the Word, who was with him . . . when in the beginning he created and arranged all things through him.

cf. Gen. 1:3: And God said, "Let there be light"; and there was light.

cf. Ps. 33:6 (32:6 LXX): By the word of the Lord the heavens were made.

cf. Prov. 8:29,30: When he marked out the foundations of the earth, 30 then I was beside him, like a master workman.

cf. Wisd. 9:1: "O God . . . who hast made all things by thy word."

and the darkness has not overcome it.

6 There was a man sent from

God,*

whose name was John. 7 He came for testimony,[a]

to bear witness to the light, that all might believe through him. 8 He

was not the light, but came to bear witness to the light.

9 The true light that enlightens every man was**

coming into the world.[b]

10 He was in the world, and the world was made through him, yet the

world knew him not. 11 He came to his own home, and his own people re-

ceived him not. 12 But to all who received him,

who believed in his name,[c]

he gave power to become children of God;[d]

---

*6. One witness -- D -- instead reads: the Lord.

**9. Text: ASV ASVmg[1] RSV NEB

There was the true light that enlightens every man as he is: KJV ASVmg[2] NEBmg.

---

[a]6,7. Cf. Lk. 3:2,3: The word of God came to John . . . ; 3 and he went . . . preaching. cf. Mt. 3:1; Mk. 1:4.

[b]9. Basilides (acc to Hippolytus, Refutation VII 22, where Hippolytus says): This, he says, is what is called in the Gospels "the true light that enlightens every man coming into the world."

[c]12. Cf. 1 Jn. 5:13: I write this to you who believe in the name of the Son of God.

[d]12. Cf. Gal. 3:26: For in Christ Jesus you are all sons of God, through faith. cf. Eph. 1:5.

13 who were born,* NOTE

not of blood nor of the will of the flesh nor of the

will of man, but of God.

14 And the Word became flesh[a] [b] NOTE

and dwelt[c] NOTE

among us, full of grace and truth; we have beheld his

glory,

glory as** NOTE

of the only Son from the Father.[d]

---

13. Text: P66.75 B.3 S A C D*.c Wsupp f1 f13 (itmost) vg syr(p).h.pal copsa.bo arm geo Valiansacc Tert Clem (Origlat) Euseb Chry KJV ASV RSV NEB

<u>who was born</u>: (it) syrc?(p)? Irenlat Tert (Origlat).

**14. These witnesses — syrc.s cop eth Diat -- instead read: <u>as the glory of</u>.

---

[a]13,14. Cf. Epistle of the Apostles 3: We believe that the Word, who became flesh through the holy virgin Mary, was conceived in her womb by the Holy Spirit, and was born not of the lust of flesh but of the will of God.

[b]14. Justin, Apology I 32.10: The first power after God the Father and Master of all, even the Son, is <u>the Word</u>; and . . . he was made flesh and became man.

cf. Gospel of Truth 26:5,8: The Word . . . became a body.

[c]14. Cf. Sir. 24:8: "The one who created me assigned a place for my tent. And he said, '<u>Make your dwelling</u> in Jacob.'"

[d]14. Justin, Dialogue 105:1: He was the <u>only Son</u> from <u>the Father</u> . . . as we have learned from the memoirs.

15 (John bore witness to him, and cried,

"This was he of whom I said, 'He who comes after me*

ranks before me, for he was before me.'")

16 And from his fulness have we all received,[a]

grace upon grace. 17 For the law was given through Moses; grace and

truth came through Jesus Christ.

18 No one has ever seen God;[b] NOTE

the only Son,** NOTE

who is in the bosom of the Father, he has made him

---

*15. Text: $p^{66.75}$ B^3 S^b A C^3 D W^{supp} f1 f13 it vg^{cl} $syr^{c.p.h.pal}$ $cop^{sa.bo}$ arm geo (Orig) KJV ASV RSV NEB

"This was he who said, 'He who comes after me: B* S^{avid} C* (Orig) ASV^{mg}

"This was the one coming after me who: S* Euseb.

**18. Text: A C^3 E F G H W^{supp} f1 f13 (it^{most}) (vg) $syr^{c.(h).pal}$ arm (eth) geo ($Iren^{lat\,2/3}$) ($Clem^{2/5}$) Tert Hipp Euseb Athan Chry KJV ASV RSV

the only One, who is what God is: p^{66} B S* C* $syr^{p.(h)}$ (eth) $Valians^{acc}$ Iren and Clem Ptol (Diat) Hera ($Iren^{lat\,1/3}$) ($Clem^{3/5}$) ($Orig^{gr.lat}$) (Epiph) Jero ASV^{mg} NEB^{mg2}

the only God: P^{75} S^c cop^{bo} RSV^{mg}

the only Son of God: (it) $cop^{sa?}$ ($Iren^{lat}$) (Orig) NEB

the only One: (vg) (Diat) (Orig) (Epiph) NEB^{mg1}.

---

[a]16. Cf. Col. 2:9,10: For in him the whole fulness of deity dwells bodily, 10 and you have come to fulness of life in him.

[b]18. Cf. 1 Jn. 4:12: No man has ever seen God.

known.[a] NOTE

The Testimony of John the Baptist — 1:19-28

(Mt. 3:1-6,11,12; Mk. 1:1-8; Lk. 3:1-6,15-18)

19 And this is the testimony of John, when the
Jews sent priests and Levites from Jerusalem to ask
him, "Who are you?" 20 He confessed, he did not de-
ny, but confessed, "I am not the Christ."[b c]
21 And they asked him, "What then?
Are you Elijah?"[d]
He said, "I am not."*
"Are you the prophet?"[e] NOTE

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*21. One witness — syr[c] — omits these words, beginning with "Are you."

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[a]18. Cf. Gospel of Truth 24:9,12: The Father uncovers his bosom . . . . He reveals his secret.

cf. Gospel of Truth 37:8-12: The Word who was the first to emerge, revealed . . . a mind that speaks the word.

[b]19,20. Cf. Lk. 3:15: All men questioned in their hearts concerning John, whether perhaps he were the Christ.

[c]19,20,26,27. Acts 13:25: And . . . John . . . said, ". . . I am not he. No, but after me one is coming, the sandals of whose feet I am not worthy to untie."

[d]21. Cf. Mal. 4:5: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes."

[e]21. Cf. Deut. 18:15,18: "The Lord your God will raise up for you a prophet . . . — him you shall heed. 18 I will raise up for them a

And he answered, "No."[a]

22 They said to him then, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?"

23 He said, "I am the voice of one crying in the wilderness,[b]
'Make straight the way of the Lord,'* NOTE
as the prophet Isaiah said."[c]

---

*23. One witness — W — at this point adds: Make his paths straight.

---

prophet . . . and I will put my words in his mouth, and he shall speak to them all that I command him."

cf. Mal. 3:1: "Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come."

cf. 1 Macc. 14:41: "And the Jews and their priests decided that Simon should be their leader and high priest for ever, until a trustworthy prophet should arise."

[a]21. Cf. Heracleon (acc to Origen, Commentary on John, VI 8): Heracleon . . . says in these very words, ". . . John confessed that he was not the Christ, and neither Elijah nor even a prophet."

[b]23. Clement of Alexandria, Exhortation to Heathen I: Then, who is John? In a word, we may say, "The beseeching voice of the Word crying in the wilderness."

[c]23. Is. 40:3: A voice cries: "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God."

Mt. 3:3: For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight." Add Mk. 1:3; Lk. 3:4.

24 Now they had been sent from the Pharisees. 25 They asked him, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the prophet?"

26 John answered them, "I baptize with water; but

among you stands one whom you do not know, 27 even he

who comes after me,* NOTE

the thong of whose sandal I am not worthy to untie."a b ** NOTE

28 This took place in Bethany*** NOTE

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*27. These witnesses — A E F G H syr^p cop^(bo) — at this point add: a man who ranks before me: KJV.

**27. Of our witnesses these — E F G N — at this point add: that one will baptize you with the Holy Spirit and with fire.

***28. Text: p66.75.59^vid B S* A C* W^supp it vg syr^p.(h).(pal) cop^bo? Hera^acc Orig (Orig) (mss^acc Orig) mss^acc Epiph (Chry) ASV RSV NEB

These things were done in Bethabara: C^2 083 f^1 f^13 syr^c.s.(pal) cop^sa arm geo (Orig) (mss^acc Orig) Euseb Epiph (Chry) mss^acc Chry KJV ASV^mg1

These things were done in Betharaba: S^b syr^(h) (Orig) ASV^mg2.

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a26,27,19,20. Acts 13:25: And . . . John . . . said, ". . . I am not he. No, but after me one is coming, the sandals of whose feet I am not worthy to untie."

b26,27. Lk. 3:16: John answered them all, "I baptize you with water; but he . . . is coming, the thong of whose sandals I am not worthy to untie." Add Mt. 3:11; Mk. 1:7.

beyond the Jordan, where John was baptizing.a * NOTE

<u>The Identification of Jesus as Son of God — 1:29-34</u>

(Mt. 3:13-17; Mk. 1:9-11; Lk. 3:21,22)NOTE

29 The next day he saw Jesus coming toward him, and said, "Behold,
the Lamb of God,[b]
who takes away the sin of the world![c]
30 This is he of whom I said, 'After me comes a man who ranks before
me, for he was before me.' 31 I myself did not know him; but
for this I came baptizing with water, that he might
be revealed to Israel."[c] NOTE
32 And John bore witness, "I saw the Spirit descend as
a dove from heaven, and it remained on him.[d]
33 I myself did not know him; but
he who sent me to baptize with water said to me, 'He

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*28. One witness — C — at this point adds: <u>at first</u>.

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[a]28. Cf. Mk. 1:9: Jesus . . . was <u>baptized</u> by <u>John</u> in <u>the Jordan</u>.

[b]29. Cf. Ex. 12:5: "Your lamb shall be without blemish."

cf. Is. 53:7: Like a lamb that is led to the slaughter . . . so he opened not his mouth.

cf. 1 Pet. 1:19: . . . with the precious blood of Christ, like that of a <u>lamb</u> without blemish or spot.

[c]29,31. Cf. 1 Jn. 3:5: You know that he appeared <u>to take away sins</u>.

[d]32. Cf. Mt. 3:16: He saw <u>the Spirit</u> of God <u>descending</u> like a <u>dove, and</u> alighting <u>on him</u>. cf. Mk. 1:10; Lk. 3:22.

on whom you see the Spirit descend and remain,[a]

this is he who baptizes with the Holy Spirit.'[b] * NOTE

34 And I have seen and have borne witness that this is

the Son of God."[c] **

Jesus Gains His First Disciples — 1:35-51

(cf. Mt. 4:18-22; Mk. 1:16-20; Lk. 5:1-11)

35 The next day again John was standing with two of his disciples;

36 and he looked at Jesus as he walked, and said,

"Behold,***

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33. Two witnesses — C cop^{sa} — at this point add: and fire.

**34. Text: $p^{66.75}$ B S^{c} A C W^{supp} 083 f^{1} f^{13} (it^{most}) vg $syr^{p.h}$ cop^{bo} arm geo Orig Chry KJV ASV RSV NEB^{mg}

God's Chosen One: p^{5vid} S* (it) $syr^{c.s}$ NEB

the Chosen Son of God: (it) $syr^{(pal)}$ cop^{sa}

the only Son of God: $syr^{(pal)}$.

***36. Of our witnesses these — G syr^{c} cop^{sa} Epiph — at this point add: the Christ.

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[a]33. Cf. Is. 11:2: And the Spirit of the Lord shall rest upon him.

[b]33. Acts 1:5: "For John baptized with water, but before many days you shall be baptized with the Holy Spirit."

Acts 11:16: "And I remembered the word of the Lord, how he said, 'John baptized with water, but you shall be baptized with the Holy Spirit.'"

[c]34. Cf. Mt. 3:17: . . . a voice from heaven, saying, "This is my beloved Son." cf. Mk. 1:11; Lk. 3:22.

the Lamb of God!"* NOTE

37 The two disciples heard him say this, and they followed Jesus.

38 Jesus turned, and saw them following, and said to them, "What do you
seek?" And they said to him, "Rabbi"

(which means Teacher),** NOTE

"where are you staying?" 39 He said to them, "Come and see." They
came and saw where he was staying; and they stayed with him that day,
for it was about

the tenth hour.***

40 One of the two who heard John speak, and followed
him, was Andrew, Simon
Peter's****
brother.

41 He first found*****

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36. These witnesses — p^{66*} C W it — at this point add: <u>who takes away the sin of the world</u>.

**38. One witness — syr — omits these words.

***39. Text: KJV ASV RSV

<u>four in the afternoon</u>: NEB

NOTE: one witness — A — instead reads: <u>the sixth hour</u>.

****40. One witness — syr^{c} — instead reads <u>Cephas'</u>; $syr^{s.p}$ omit.

*****41. Text: $p^{66.75}$ B S^{c} A 083 f1 f13 (it^{most}) vg $syr^{p.h.pal?}$ $cop^{sa.bo}$ arm geo KJV ASV RSV NEB

<u>The former found</u>: S* E F G H W^{supp} $syr^{pal?}$ Epiph

<u>In the morning he found</u>: (it) NEB^{mg}

<u>On that day he found</u>: syr^{s}

<u>He found</u>: syr^{c} Diat.

his brother Simon, and said to him, "We have found

the Messiah"

(which means Christ).* NOTE

42 He brought him to Jesus. Jesus looked at him, and

said, "So you are Simon

the son of John?**

You shall be called

Cephas" (which means Peter).[a] *** **** ***** NOTE

---

*41. One witness — syr — omits these words.

**42. Text: $p^{66.75}$ B* S C W^{supp} (it^{most}) $cop^{sa.bo}$ (eth) ASV RSV NEB

<u>son of Jona</u>: B^3 A E F G H f^1 f^{13} (it) vg^{cl} $syr^{s.p.h.pal}$ $cop^{(bo)}$ arm (eth) geo (Diat) Epiph Chry KJV ASV^{mg}—"son of Jonah"

<u>Bar-Jona</u>: (it)

<u>brother of Andrew</u>: (it).

***42. Text, with footnote: from the word for "rock" in Aramaic and Greek, respectively: RSV; with footnote: That is, Rock or Stone: ASV

<u>Cephas, which is by interpretation, A stone</u>: KJV

<u>Cephas" (that is, Peter, the Rock)</u>: NEB.

****42. One witness — syr^s — instead of "which means Peter" reads "which means in Greek Peter"; another witness — syr^p — omits this parenthetical phrase.

*****40-42. These three verses are omitted by the Alogi, according to Epiphanius.

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[a]42. Justin, Dialogue 106:3: We learn from the memoirs that he

43 The next day Jesus decided to go to Galilee. And he found Phil-
ip and said to him, "Follow me." 44 Now Philip was from Bethsaida, the
city of Andrew and Peter. 45 Philip found Nathanael, and said to him,

"We have found him of whom Moses
in the law*
and also the prophets**
wrote, Jesus of Nazareth, the son of Joseph."[a] NOTE

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*45. One witness — syr[s] — omits these words.

**45. Two witnesses — syr[p] cop[bo] — instead read: and in the prophets.

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changed the name of one of the apostles to Peter.

cf. Mk. 3:16: Simon whom he surnamed Peter. cf. Mt. 10:2; Lk. 6:14.

cf. Mt. 16:17,18: "Simon Bar-Jona . . . [18] . . . I tell you, you are Peter, and on this rock I will build my church."

[a]45. Cf. Deut. 18:18: "I will raise up for them a prophet like you . . . and I will put my words in his mouth, and he shall speak to them all that I command him."

cf. Is. 7:14: "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel."

cf. Is. 9:6: For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

cf. Ezek. 37:24,25: "My servant David shall be king over them; and they shall all have one shepherd . . . [25] . . . David my servant shall be their prince for ever." Etc.

46 Nathanael said to him, "Can anything good come out of Nazareth?"
Philip said to him, "Come and see." 47 Jesus saw Nathanael coming to
him, and said of him,

"Behold, an Israelite indeed, in whom is no guile!"[a] NOTE

48 Nathanael said to him, "How do you know me?" Jesus answered him,
"Before Philip called you, when you were under the fig tree, I saw you."
49 Nathanael answered him, "Rabbi,

you are* NOTE

the Son of God![b]

You are the King of Israel!"[c]

50 Jesus answered him, "Because I said to you, I saw you under the fig
tree, do you believe? You shall see greater things than these." 51 And
he said to him,

"Truly, truly, I say to you,** NOTE

you will see heaven opened,[d]

and the angels of God ascending and descending upon[e]

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*49. One of our witnesses — P^{66*} — at this point adds: truly.

**51. Of our witnesses these — A E F G H it syr^{p} — at this point add: hereafter: KJV.

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[a]47. Cf. Ps. 32:2 (31:2 LXX): Blessed is the man . . . in whose spirit there is no deceit.

[b]49. Cf. Mk. 3:11: "You are the Son of God." cf. Mt. 14:33; Lk. 4:41; etc.

[c]49. Cf. Mt. 27:42: "He is the King of Israel." cf. Mk. 15:32.

[d]51. Cf. Ezek. 1:1: The heavens were opened.

[e]51. Cf. Gen. 28:12: And he dreamed that there was a ladder set

the Son of man."[a]

---

up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it!

[a]51. Cf. Dan. 7:13: Behold, with the clouds of heaven there came one like a son of man.

cf. Acts 7:56: "Behold, I see the heavens opened, and the Son of man standing at the right hand of God."

II. JOHN 2

The Marriage at Cana — 2:1-12

On the third day there was a marriage at Cana in
Galilee, and the mother of Jesus was there; 2 Jesus
also was invited to the marriage, with his disciples.[a]
3 When the wine failed,*
the mother of Jesus said to him, "They have no wine." 4 And Jesus said
to her, "O woman, what have you to do with me?
My hour has not yet come."[b]

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3. These witnesses — S it syr(h) — instead read: They had no wine because the marriage wine had run out; then . . . .

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[a]1,2,9. Epistle of the Apostles 5: Then there was a marriage in Cana of Galilee. And he was invited, together with his mother and his brothers. And he made water into wine.

[b]4. Cf. Basilides (acc to Hippolytus, Refutation VII 15, where Hippolytus says): That everything, says Basilides, has its own specific times, the Savior is an adequate witness when he observes, "My hour has not yet come."

cf. Irenaeus, Against Heresies III 16.7: There is nothing out of order or out of due season with him . . . . When Mary urged him to perform the marvelous sign of the wine . . . he said, to check her inappropriate haste, "Woman, what have you to do with me? My hour has not

5 His mother said to the servants, "Do whatever he tells you." 6 Now
six stone jars were standing there, for the Jewish rites of purifica-
tion, each holding twenty or thirty gallons. 7 Jesus said to them,
"Fill the jars with water." And they filled them up to the brim. 8 He
said to them, "Now draw some out, and take it to the steward of the
feast." So they took it. 9 When the steward of the feast tasted

the water now become wine,[a]

and did not know where it came from (though the servants who had drawn
the water knew), the steward of the feast called the bridegroom 10 and
said to him, "Every man serves the good wine first; and when men have
drunk freely, then the poor wine; but you have kept the good wine until
now." 11 This, the first of his signs, Jesus did at Cana in Galilee,
and manifested his glory; and his disciples believed in him.

12 After this he went down to Capernaum, with his mother and

his brothers* NOTE

and his disciples;** NOTE

and there they stayed*** NOTE

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*12. Text: p66c S A E F G H W (itmost) syrp copsa.bo (Orig) Epiph KJV ASV RSV NEB

<u>the brothers</u>: p66*.75 B (it).

**12. Two of our witnesses — S it — omit these words.

***12. Text: p66*.75 B S W 0162 f13 (itmost) vg syrp.h cop(sa) eth (geo) (Orig) Chry KJV ASV RSV NEB

<u>and there he stayed</u>: p66c A f1 (it) syrpal cop(sa).bo.ach2 arm (geo) Diat (Orig).

---

yet come"; for he was waiting for the hour which the Father foreknew.

[a]9,1,2. See [a], preceding page.

for a few days.

The Temple Cleansing and Jesus' Ministry

in Jerusalem — 2:13-25

13 The Passover of the Jews was at hand, and Je-
sus went up to Jerusalem.[a]

14 In the temple he found those who were selling oxen
and sheep and pigeons, and the money-changers at
their business.[b] NOTE

15 And making a whip* NOTE
of cords, he drove them all, with the sheep and oxen, out of the temple;
and he poured out the coins of the money-changers and overturned their
tables. 16 And he told those who sold the pigeons, "Take these things
away;

you shall not make my Father's house[c]

---

*15. Text: B S A f^{13} (it) $syr^{p.(h)}$ $cop^{sa.bo.ach^2}$ arm geo ($Orig^{3/4}$) KJV ASV RSV NEB

And making something like a whip: $p^{66.75}$ $\aleph^{supp}$ 0162 f^1 (it^{most}) vg $syr^{(h).pal}$ ($Orig^{1/4}$).

---

[a]13. Cf. Deut. 16:1,16: "Keep the passover . . . . 16 Three times a year all your males shall appear before the Lord your God at the place which he will choose: at the feast of unleavened bread . . . ," etc.

[b]14-17. To the story of the temple cleansing, add Mt. 21:12,13; Mk. 11:15-17; Lk. 19:45,46.

[c]16. Cf. Lk. 2:49: "Did you not know that I must be in my Father's house?"

a house of trade."[a]

17 His disciples remembered that

it was written, "Zeal for thy house will consume

me."[b] NOTE

18 The Jews then said to him, "What sign have you to

show us for doing this?"[c]

19 Jesus answered them, "Destroy this temple, and in

three days I will raise it up."[d]

20 The Jews then said, "It has taken forty-six years to build this tem-
ple, and will you raise it up in three days?" 21 But he spoke of the
temple of his body. 22 When therefore

he was raised* NOTE

from the dead, his disciples remembered that he had said this; and they believed the scripture and the word which Jesus had spoken.

23 Now when he was in Jerusalem at the Passover feast, many believed
in his name when they saw the signs which he did; 24 but Jesus did not
trust himself to them,

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*22. Two witnesses — W Chry — instead read: he arose.

---

[a]16. Mt. 21:13: "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers." Add Mk. 11:17; Lk. 19:46.

[b]17. Ps. 69:9 (68:10 LXX): Zeal for thy house has consumed me.

[c]18. Cf. Mt. 21:23: The chief priests and the elders of the people . . . said, "By what authority are you doing these things?"

[d]19. Cf. Mt. 26:61: "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.'" cf. Mk. 14:58; 15:29; Mt. 27:40.

25 because he knew all men* NOTE

and needed no one to bear witness of man; for he himself knew what was in man.

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*25. One witness — syr^s — omits these words.

III. JOHN 3

The Interview of Nicodemus with Jesus — 3:1-21

Now there was a man of the Pharisees, named Nico-
demus, a ruler of the Jews. 2 This man came to Jesus
by night and said to him, "Rabbi, we know that you
are a teacher come from God;[a]
for no one can do these signs that you do, unless God
is with him."[b] NOTE
3 Jesus answered him, "Truly, truly, I say to you, un-
less one is born anew,* NOTE
he cannot see the kingdom of God."[c]

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*3. Text, anew: ASV RSV

again: KJV NEB

from above: ASV^{mg} RSV^{mg}.

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[a]1,2. Cf. Mt. 22:15,16: Then the Pharisees . . . 16 . . . sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God truthfully." cf. Mk. 12:13,14; Lk. 20:20,21.

[b]2. Cf. Egerton Papyrus 2 III: "Teacher Jesus, we know that you are come from God, for the things that you do bear witness beyond all the prophets."

[c]3,5. Cf. Mt. 18:3: "Truly, I say to you, unless you turn and

4 Nicodemus said to him, "How can a man be born*
when he is old? Can he enter a second time into his
mother's womb and be born?"[a]
5 Jesus answered, "Truly, truly, I say to you, unless
one is born of
water and**
the Spirit,*** NOTE
he cannot enter**** NOTE
the kingdom of God.b NOTE *****

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*4. Of our witnesses these — H (it) cop$^{sa.bo}$ — at this point add: anew.

**5. Two of our Church Fathers — Just (Orig) — omit these words.

***5. Text: KJV ASV RSV

spirit: NEB.

****5. Two of our witnesses — S* (it) — instead read: he cannot see.

*****5. Text: p$^{66.75}$ B S^{c} A W^{supp} 086 f^{1} f^{13} (it^{most}) vg syr$^{c.s.p.h.pal}$ cop$^{sa.bo.ach^2}$ goth arm geo (Orig^{lat}) Cypr (Chry) KJV ASV RSV NEB

the kingdom of heaven: S* (it) Doce Naas Just Iren Tert Hipp (Orig^{lat}) Euseb (Chry).

---

become like children, you will never enter the kingdom of heaven." cf. Mk. 10:15; Lk. 18:17.

[a]3,4. Justin, Apology I 61.4,5: For Christ said, "Unless you are born anew, you shall not enter into the kingdom of heaven." Now, it is clear to all that it is impossible for those who have once been born to enter again their mothers' wombs.

[b]5. Cf. 1 Cor. 12:13: By one Spirit we were all baptized into one

6 That which is born of the flesh is flesh,*

and that which is born of the Spirit is spirit.[a]

7 Do not marvel that I said to you, 'You must be born anew.'

8 The wind blows** NOTE

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*6. Two of our witnesses — it syr[c] — at this point add: because it is born of flesh.

**8. Text: KJV ASV RSV NEB

The Spirit breathes: ASV[mg].

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body . . . and all were made to drink of one Spirit.

cf. Tit. 3:5: He saved us . . . by the washing of regeneration and renewal in the Holy Spirit.

cf. Preaching of Peter XI 26.2: For thereby has the prophet appealed to us with an oath, "Truly, I say to you, unless you are born anew of living water . . . you cannot enter the kingdom of heaven."

cf. Clementine Homilies XI 26: "Truly, I say to you, unless you are born anew of living water in the name of the Father, Son, and Holy Spirit, you shall not enter the kingdom of heaven."

cf. Tertullian, On the Soul 39:4: He was aware of the words of Christ, "Unless one is born of water and the Spirit, he will not enter the kingdom of God"; that is, he cannot be holy.

[a]6. Cf. 1 Cor. 15:40: There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.

cf. Gal. 6:8: For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life.

where it wills, and you hear the sound of it, but
you do not know whence it comes or whither it
goes;[a] NOTE
so it is with every one who is born* NOTE
of the Spirit." 9 Nicodemus said to him, "How can this be?" 10 Jesus
answered him, "Are you a teacher of Israel, and yet you do not understand this? 11 Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen; but you do not receive our testimony.

12 If I have told you earthly things and you do not
believe, how can you believe if I tell you heavenly
things?[b]
13 No one has ascended into heaven but he who descended from
heaven, the Son of man.[c] ** NOTE

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*8. These witnesses — it syr$^{c.s}$ — at this point add: <u>of water and</u>.

**13. Text: p$^{66.75}$ B S C W^{supp} 083 086 cop$^{sa.(bo).ach^2.fay}$ eth (Diat) (Orig^{lat}) ASV^{mg} RSV NEB^{mg}

add: <u>who is in heaven</u>: A*^{vid}.2 E F G H f1 f13 it vg syr$^{c.p.h.pal?}$ cop$^{(bo)}$ arm geo (Diat) Hipp Nova (Orig^{lat}) Dion Epiph Chry KJV ASV RSV^{mg} NEB

add: <u>who is from heaven</u>: syr^{s}.

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[a]8. Cf. Ignatius to Philadelphians 7:1: <u>The Spirit . . . knows whence it comes and whither it goes</u>.

[b]12. Cf. 2 Esd. 4:10,11: "You cannot understand the things with which you have grown up; 11 how then can your mind comprehend the way of

14 And as Moses lifted up the serpent in the wilder-
ness, so must the Son of man be lifted up, 15 that
whoever believes in him may* NOTE
have eternal life."a **
16 For God so loved the world that he gave his

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*15. Of our witnesses these — P^{63} A E F G H (it) vg $syr^{s.p}$ $cop^{(bo)}$ — at this point add: not perish but: KJV.

**15. Some interpreters hold that the quotation concludes with v. 15: RSV

Other interpreters hold that the quotation continues through v. 21: RSV^{mg} NEB.

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the Most High?"

cf. Wisd. 9:16: We can hardly guess at what is on earth, and what is at hand we find with labor; but who has traced out what is in the heavens?

c13. Cf. Prov. 30:4: Who has ascended to heaven and come down? . . . Surely you know!

cf. Wisd. 18:15,16: Thy all-powerful word leaped from heaven . . . 16 . . . and touched heaven while standing on the earth.

cf. 1 Cor. 15:45,47: The last Adam . . . 47 . . . is from heaven.

cf. Eph. 4:9: In saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth?

a14,15. Cf. Num. 21:8: And the Lord said to Moses, "Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live."

only Son, that whoever believes in him should not
perish but have eternal life.[a]
17 For God sent the Son into the world, not to condemn the world, but that the world might be saved
through him.[b]
18 He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the
only Son of God.*
19 And this is the judgment, that the light has come
into the world,[c]
and men loved darkness rather than light, because
their deeds were evil.
20 For every one who does
evil hates the light, and does not come to the light,
lest his deeds should be exposed.[d] **

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*18. One witness — syr^s — instead reads: <u>chosen Son</u>.

**20. Text: P75 B S A Wsupp 083vid 086 f1 (itmost) vg syrc.s.p.h.pal copfay arm geo Irenlat (Origlat) Chry KJV ASV RSV NEB

add: <u>because they are evil</u>: P66.36.63 f13 (it) copsa.bo.ach2 (Origlat) Euseb.

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a16. 1 Jn. 4:9: In this the love of God was made manifest among us, that <u>God</u> sent <u>his only Son</u> into <u>the world, so that</u> we might live through <u>him</u>.

Diognetus 10:2: <u>For God loved</u> men . . . to whom he sent <u>his only Son</u>, and to them he promised the kingdom of heaven, to give to those who have loved him.

b17. Cf. Diognetus 7:4,5: He sent him as a king might send his

21 But he who does what is true comes to the light, that it may be
clearly seen that his deeds have been wrought in God.

John the Baptist's Closing Witness to the Christ — 3:22-36

22 After this Jesus and his disciples went into the land of Judea;
there he remained with them and baptized. 23 John also was baptizing at
Aenon near Salim, because there was much water there; and people came
and were baptized. 24 For John had not yet been put in prison.
25 Now a discussion arose between John's disciples and

a Jew*

over purifying. 26 And they came to John, and said to him, "Rabbi, he
who was with you beyond the Jordan, to whom you bore witness, here he is,

baptizing,**

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*25. Text: P75 B Sc A Wsupp 086 0193 syrs.p.h.(pal) cop(sa).fay arm Chry ASV RSV

<u>the Jews</u>: P66 S* G f1 f13 it vg syrc.(pal) cop(sa).bo goth eth geo Orig KJV NEB.

**26. One witness — copsa — at this point adds: <u>and is making many disciples</u>.

<u>son</u> . . . . He sent him as Savior . . . in love, not in judgment.

c19. Cf. Gospel of Truth 25:35-26:1,4,5: For this is the judgment that has come out of heaven . . . when the Word came into the midst.

d19,20. Cf. Job 24:13-17: "There are those who rebel against the light. . . . 14 The murderer rises in the dark . . . in the night he is as a thief. 15 The eye of the adulterer also waits for the twilight . . . . 16 . . . by day they shut themselves up . . . . 17 . . . for they are friends with the terrors of deep darkness."

and all are going to him." 27 John answered, "No one can receive any-
thing except what is given him from heaven. 28 You yourselves bear me
witness, that I said, I am not the Christ, but I have been sent before
him,

> 29 He who has the bride is the bridegroom; the friend
> of the bridegroom, who stands and hears him, rejoices
> greatly at the bridegroom's voice;[a]

therefore this joy of mine is now full.

> 30 He must increase, but I must decrease."[b] *
>
> 31 He who comes from above is above all; he who
> is of the earth belongs to the earth, and of the
> earth he speaks;**
> he who comes from heaven is above all.**

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*30. Some interpreters hold that the quotation concludes with v. 30: RSV NEB

Other interpreters hold that the quotation continues through v. 36: RSV[mg].

**31. Some interpreters hold that the sentence that begins at the beginning of v. 31 ends at the end of v. 31: KJV ASV RSV

Other interpreters hold that the sentence ends with "speaks": NEB.

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[a]29. Cf. Mt. 9:15: And Jesus said . . . , "Can the wedding guests mourn as long as the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast." cf. Mk. 2:19; Lk. 5:34.

[b]30. Clement of Alexandria, Miscellanies VI 11.94: "I must decrease," said the prophet John, and the Word of the Lord alone in which the law comes to an end "increase."

32 He*

bears witness to what he has seen and heard, yet no one receives his
testimony; 33 he who receives his testimony sets his seal to this,
that God is true. 34 For he whom God has sent utters the words of God,
for it is not by measure that

he gives** NOTE

the Spirit;***

35 the Father loves the Son, and has given all things

into his hand.[a]

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*31,32. Text, beginning with "he who comes from heaven": P66. 36vid B S^c A W^supp 083 086 f13 (it^some) vg syr^p.h.pal cop^bo.fay goth eth (Orig^gr.lat) Chry KJV ASV RSV NEB^mg

omit: is above all. He: P75 S* D f1 (it^many) syr^c.s cop^sa arm geo Tert Hipp (Orig) Euseb ASV NEB.

**34. Of our witnesses these — A C2 D E F G H (it) vg syr^p cop^sa.bo — instead read: God gives: NEB. Another witness — syr^c — instead reads: the Father gives to his Son. Another witness — syr^s — instead reads: God the Father gives to his Son: KJV—"God gives to him."

***34. Two witnesses — B* syr^s — omit these words.

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a35. Cf. Ps. 2:7,8: "You are my son . . . . 8 Ask of me, and I will make the nations your heritage, and the ends of the earth your possession."

cf. Mt. 11:27: "All things have been delivered to me by my Father." cf. Lk. 10:22.

36 He who believes in the Son has eternal Life;[a]

he who does not obey the Son shall not see life,

but the wrath of God rests upon him.[b] *

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*36. Two of our witnesses — (it) syr(h) -- at this point add: and after these things, John was delivered up.

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[a]36. Cf. 1 Jn. 5:13: I write this to you who believe in the name of the Son of God, that you may know that you have eternal life.

[b]36. Cf. Gospel of Ebionites (acc to Epiphanius, Against Heresies, III 16.4,5): They say . . . that he came and declared, as their Gospel . ... states: . . . the wrath of God will not cease from you.

IV. JOHN 4

Jesus' Encounter with the Woman of Samaria — 4:1-42

Now when

the Lord* NOTE

knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John

2 (although Jesus himself did not baptize, but only his disciples),** NOTE

3 he left Judea and departed

again***

to Galilee. 4 He had to pass through Samaria.

5 So he came to a city of Samaria, called

Sychar,**** NOTE

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*1. Text: $p^{66.75}$ B A C W^{supp} 083 f^{13} (it) $syr^{s.(h)}$ $cop^{sa.(bo)}$ eth geo KJV ASV RSV

Jesus: S D 086 f^{1} (it^{most}) vg $syr^{c.p.(h)}$ $cop^{(bo).fay}$ arm Diat Chry

he: NEB.

**2. One witness — syr^{s} — instead of verse 2 of the accepted text reads: not our Lord alone baptized, but also his disciples.

***3. Of our witnesses these — B* A E F G H (it) — omit this word.

****5. Two witnesses — $syr^{c.s}$ — instead read: Shechem.

near the field that Jacob gave to his son Joseph.[a]

6 Jacob's well was there, and so Jesus, wearied as he was with his jour-
ney, sat down beside the well. It was about

the sixth hour.*

7 There came a woman of Samaria to draw water. Jesus said to her,
"Give me a drink." 8 For his disciples had gone away into the city to
buy food. 9 The Samaritan woman said to him, "How is it that you, a
Jew, ask a drink of me,

a woman of Samaria?"**

For Jews have no dealings with Samaritans.***

10 Jesus answered her, "If you knew the gift of God, and who it is that
is saying to you, 'Give me a drink,' you would have asked him, and

he would have given you living water."[b] NOTE

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*6. Text: KJV ASV RSV

<u>noon</u>: NEB.

**9. One witness — syr^{s} — omits these words.

***9. Text: $p^{66.75.63.76}$ B S^{a} A C W^{supp} 083 086 f^{1} f^{13} (it^{many}) vg $syr^{c.s.p.h.pal}$ $cop^{sa.bo.ach^{2}}$ arm geo Diat Orig Chry KJV ASV RSV NEB (NOTE: NEB reads: "Jews and Samaritans, it should be noted, do not use vessels in common")

omit: S* D (it^{some}) cop^{fay} ASV^{mg} NEB^{mg}.

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[a]5. Cf. Josh. 24:32: . . . at Shechem, in the portion of ground which <u>Jacob</u> bought . . . ; it became an inheritance of the descendants of <u>Joseph</u>.

[b]10,14. Cf. Jere. 17:13: . . . the Lord, the <u>fountain</u> of living water.

cf. Justin, Dialogue 69:6: <u>The spring of living water</u> which

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11 The woman said to him, "Sir, you have nothing to draw with, and the
well is deep; where do you get that living water? 12 Are you greater
than our father Jacob, who gave us the well, and drank from it himself,
and his sons, and his cattle?" 13 Jesus said to her, "Every one who
drinks of this water will thirst again,

14 but whoever drinks of the water that I shall give
him
will never thirst; the water that I shall give him* NOTE
will become in him a spring of water welling up to
eternal life."a b NOTE

15 The woman said to him, "Sir, give me this water, that I may not
thirst, nor come here to draw."

16 Jesus said to her, "Go, call your husband, and come here."
17 The woman answered him, "I have no husband." Jesus said to her, "You

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14. One of our witnesses — C — omits these words.

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flowed forth from God in the land lacking in knowledge of God . . . was this Christ.

cf. Ignatius to Romans 7:2: "The living water welling up within me speaks and says, 'Come to the Father.'"

[a]14,10. See [b], preceding page.

[b]14. Cf. Is. 58:11: "You shall be . . . like a spring of water, whose waters fail not."

cf. Rev. 21:6: "To the thirsty I will give water without price from the fountain of the water of life."

cf. Gospel of Thomas, Logion 13: Jesus said, "You have drunk . . . from the bubbling spring which I have measured out."

are right in saying, 'I have no husband'; 18 for you have had five hus-
bands, and he whom you now have is not your husband; this you said tru-
ly." 19 The woman said to him,

"Sir, I perceive that you are a prophet.[a]

20 Our fathers worshiped on this mountain; and you say that in Jerusalem
is the place where men ought to worship." 21 Jesus said to her, "Woman,
believe me, the hour is coming when neither on this mountain nor in Je-
rusalem will you worship the Father. 22 You worship what you do not
know; we worship what we know, for salvation is from the Jews. 23 But
the hour is coming, and now is, when the true worshipers will worship
the Father in spirit and truth,

for such the Father seeks to worship him.*

24 God is spirit, and those who worship him must worship in spirit and
truth." 25 The woman said to him,

"I know that** NOTE

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*23. Two of our witnesses — f^{1} $cop^{(sa)}$ — omit these words.

**25. Text: $p^{66*.75}$ B S* A C D W^{supp} 086 f^{1} (it^{most}) vg $syr^{c.p.(h).pal}$ $cop^{(bo)}$ arm geo (Orig) Chry KJV ASV RSV NEB

"<u>We know</u>: p^{66c} S^{c} G f^{13} (it) $syr^{(h)}$ $cop^{sa.(bo).ach^2.fay}$ eth (Orig)

"<u>Lo</u>: syr^{s}.

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[a]19. Cf. Mt. 14:5: And though he wanted to put him to death, he feared the people, because they held him to be <u>a prophet</u>.

cf. Mt. 13:57: Jesus said to them, "<u>A prophet</u> is not without honor except in his own country and in his own house." cf. Mk. 6:4; Lk. 4:24.

Messiah is coming (he who is called

Christ); when he comes, he will show us all things."

26 Jesus said to her, "I who speak to you am he."[a]

27 Just then his disciples came. They marveled that he was talking
with a woman, but none said, "What do you wish?" or, "Why are you talk-
ing with her?" 28 So the woman left her water jar, and went away into
the city, and said to the people, 29 "Come, see a man who told me all
that I ever did. Can this be the Christ?" 30 They went out of the
city and were coming to him.

31 Meanwhile the disciples besought him, saying, "Rabbi, eat."
32 But he said to them, "I have food to eat of which you do not know."
33 So the disciples said to one another, "Has any one brought him food?"
34 Jesus said to them, "My food is to do the will of him who sent me,
and to accomplish his work. 35 Do you not say, 'There are yet four
months, then comes the harvest'?

I tell you, lift up your eyes, and see how the fields
are already white for harvest.[b]

36 He who reaps receives wages, and gathers fruit for eternal life, so
that sower and reaper may rejoice together.

37 For here the saying holds true, 'One sows and an-
other reaps.'[c] * NOTE

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*37. One witness — P75 — omits this entire verse.

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[a]25,26. Cf. Mk. 14:61,62: Again the high priest asked him, "Are you the <u>Christ</u> . . . ?" 62 <u>And Jesus</u> said, "<u>I am</u>."

[b]35. Cf. Mt. 9:37: Then he said to his disciples, "The <u>harvest</u> is plentiful, but the laborers are few." cf. Lk. 10:2.

[c]37. Cf. Job 31:8: "Let me <u>sow</u>, and another eat."

cf. Irenaeus, Against Heresies IV 25.3: It is said, "In this

38 I sent you to reap that for which you did not labor; others have la-
bored, and you have entered into their labor."

39 Many Samaritans from that city believed in him because of the wo-
man's testimony, "He told me all that I ever did." 40 So when the Sa-
maritans came to him, they asked him to stay with them; and he stayed
there two days. 41 And many more believed because of his word.
42 They said to the woman, "It is no longer because of your words that
we believe, for we have heard for ourselves, and we know that this is
indeed the Savior of the world."*

Jesus Heals the Official's Son — 4:43-54

43 After the two days he departed to Galilee.

44 For Jesus himself testified that a prophet has no
honor in his own country.[a] NOTE

45 So when he came to Galilee, the Galileans welcomed
him, having seen all that he had done in Jerusalem at
the feast, for they too had gone to the feast.[b]

46 So he came again to Cana in Galilee, where he had made the water

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*42. Of our witnesses these — A D E F G H (it) — at this point add: <u>the Christ</u>: KJV.

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is the saying true, that it is one people who sows, and another that shall reap."

[a]44. Cf. Mk. 6:4: And Jesus said to them, "<u>A prophet</u> is not without honor, except <u>in</u> his <u>own country</u>." cf. Mt. 13:57; Lk. 4:24.

[b]45. Lk. 4:14,15: And Jesus returned . . . <u>into Galilee</u>, and a re-
port concerning him went out through all the surrounding country.
15 And he taught in their synagogues, being glorified by all.

wine. And at Capernaum there was

an official*

whose son was ill.[a]

47 When he heard that Jesus had come

from Judea to Galilee,**

he went and begged him to come down and heal his son, for he was at the
point of death. 48 Jesus therefore said to him, "Unless you see signs
and wonders

you will not believe."***

49 The official said to him, "Sir, come down before my child dies."
50 Jesus said to him, "Go; your son will live." The man believed the
word that Jesus spoke to him and went his way. 51 As he was going
down, his servants met him and told him that his son was living.

52 So he asked them the hour when he began to mend,

and they said to him, "Yesterday at

the seventh hour****

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*46. These witnesses — D (it) cop(bo) — instead read: <u>a petty king</u>; and then in verse 49: <u>the petty king</u>.

**47. One witness — syr[c] — instead reads: <u>from Galilee to Judea</u>.

***48. Some interpreters regard this as a statement: KJV ASV RSV

Other interpreters regard this as a question: NEB.

****52. Text: KJV ASV RSV

<u>one in the afternoon</u>: NEB.

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[a]46b-53. For a similar story in which a person is absent when Jesus heals him, cf. Mt. 8:5-13; Lk. 7:1-10.

the fever left him." 53 The father knew that was the
hour when Jesus had said to him, "Your son will live";[a]
and he himself believed, and all his household.[b] NOTE
54 This was now the second sign that Jesus did when he had come from
Judea to Galilee.

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[a]52,53. Cf. Lk. 7:10: And when those who had been sent returned to the house, they found the slave well. cf. Mt. 8:13.

[b]53. Cf. Acts 18:8: Crispus . . . believed in the Lord, together with all his household.

V. JOHN 5

A Lame Man is Healed on the Sabbath — 5:1-18

After this there was

a feast*

of the Jews, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem

by the Sheep Gate a pool,** NOTE

in Hebrew called

Bethzatha,***

which has five porticoes. 3 In these lay a multitude of invalids,

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*1. Text: $p^{66.75}$ B A D G W^{supp} f^{13} arm (Diat) (Orig) Epiph Chry KJV ASV RSV NEB

the feast: S C E F H f^{1} $cop^{sa.bo.ach^2}$ (Diat) (Orig) ASV^{mg} NEB^{mg}.

**2. Text: $p^{66.75}$ B S^{c} A C D E F G H W^{supp} 078 f^{1} f^{13} (it) vg^{ww} $syr^{h.pal}$ $cop^{sa.bo.ach^2}$ arm KJV—"sheep market" ASV RSV

a Sheep-pool: S* (it) vg^{cl} eth geo Euseb Chry NEB—"at the Sheep-pool a place"

a pool: (it) $syr^{c.p}$ Diat $Iren^{lat}$.

***2. Text: S (it) Euseb ASV^{mg^2} RSV

Bethsaida: $p^{66.75}$ B W^{supp} (it) vg $syr^{(h)}$ $cop^{sa.bo.ach^2}$ eth (Diat) Tert Jero ASV^{mg^1} RSV^{mg^2}

Bethesda: A C E F G H 078 f^{1} f^{13} (it) $syr^{c.p.(h).pal}$ arm geo

blind, lame, paralyzed.* ** NOTE

5 One man was there, who had been ill for thirty-
eight years.[a]

6 When Jesus saw him and knew that he had been lying there a long time,

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(Diat) Chry KJV ASV RSV[mg1] NEB

Belzetha: D (it).

3. Text: p66.75 B S A C* (it) syr[c] cop[sa.(bo).ach2] (Diat) ASV RSV NEB

add: waiting for the moving of the water: A[2] C[3] D E F G H W[supp] 078 f[1] f[13] (it) vg syr[p.h.pal] cop[(bo)] arm eth (geo) (Diat) Tert Chry KJV ASV[mg] RSV[mg] NEB[mg].

**3. Text, omitting verse 4: p66.75 B S C* D W[supp] (it[some]) vg[ww] syr[c] cop[sa.(bo).ach2] geo (Chry) ASV RSV NEB

add v. 4: for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had: A C[3] E F G H 078 f[1] f[13] (it[many]) vg[cl] syr[p.pal] (NOTE: syr[h] includes verse with obeli, apparently indicating the passage was suspect) cop[(bo)] arm Diat Tert (Chry) KJV ASV[mg] RSV[mg] NEB[mg]

with the following variant within the verse:

went down at certain seasons into: C[3] E F G H f[1] f[13] (it) vg[cl] syr[p.pal] cop[(bo)] arm KJV

went down into: (it)

washed in: A (vg) syr[h] eth?

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a5-9. For the story of the healing of another lame man, cf. Mt. 9:2-7; Mk. 2:3-12; Lk. 5:18-25.

he said to him, "Do you want to be healed?" 7 The sick man answered
him, "Sir, I have no man to put me into the pool when the water is
troubled, and while I am going another steps down before me."

8 Jesus said to him, "Rise, take up your pallet, and
walk."* NOTE

9 And at once the man was healed,
and he took up his pallet** NOTE
and walked.[a]

Now that day was the sabbath.

10 So the Jews said to the man who was cured, "It is
the sabbath, it is not lawful for you to carry your
pallet."[b] NOTE

11 But he answered them, "The man who healed me said to me, 'Take up
your pallet, and walk.'"

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*8. One of our witnesses — syr^c — at this point adds: go home.

**9. One witness — syr^c — omits these words. Other witnesses — S D f^1 f^{13} it $syr^{s.p}$ — instead read: and he rose and took up his pallet.

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[a]8,9. Cf. Mk. 2:11,12: "I say to you, rise, take up your pallet and go home." 12 And he rose, and immediately took up the pallet and went out. cf. Mt. 9:6,7; Lk. 5:24,25.

[b]10. Cf. Jere. 17:21: "Thus says the Lord: . . . do not bear a burden on the sabbath day."

cf. Mt. 12:2: The Pharisees . . . said to him, "Look, your disciples are doing what is not lawful to do on the sabbath." cf. Mk. 2:24; Lk. 6:2.

12 They asked him, "Who is the man who said to you,

'Take up your pallet, and walk'?"* NOTE

13 Now the man who had been healed did not know who it was, for Jesus
had withdrawn, as there was a crowd in the place. 14 Afterward, Jesus
found him in the temple, and said to him, "See, you are well! Sin no
more, that nothing worse befall you." 15 The man went away and told
the Jews that it was Jesus who had healed him. 16 And this was why

the Jews persecuted Jesus,**

because he did this on the sabbath. 17 But

Jesus***

answered them, "My Father is working still, and I am working." 18 This
was why

the Jews sought all the more to kill him,[a]

because he not only broke the sabbath

but also called God his Father,[b]

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*12. Of our witnesses these — W (it) syr^s — omit this verse.

**16. Of our witnesses these — E F G H (it) — at this point add: and sought to slay him: KJV.

***17. Text: p^{66} A D E F G H f1 f13 it vg $syr^{c.p.h}$ $cop^{sa.(bo).ach^2}$ arm geo KJV ASV RSV

he: p^{75} B S W $cop^{(bo)}$ NEB

the Lord: syr^s

Jesus the Lord: syr^{pal}.

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[a]18. Cf. Mk. 14:1: And the chief priests and the scribes were seeking how to arrest him by stealth, and kill him. cf. Mt. 14:5; 26:4.

[b]18. Cf. Wisd. 2:16,18,19: He . . . boasts that God is his father

making himself equal with God.

Jesus Proclaims His Divine Authority — 5:19-47

19 Jesus said to them, "Truly, truly, I say to you,

the Son can do nothing of his own accord, but only

what he sees the Father doing;[a] NOTE

for whatever he does, that

the Son*

does likewise. 20 For the Father loves the Son, and shows him all

that he himself is doing; and greater works than these will he show him,

that you may marvel.**

21 For as the Father raises the dead and gives them

life, so also the Son gives life

to whom he will.[b] ***

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*19. Two witnesses — D f^{13} — at this point add: of man.

**20. One witness — syr^c — at this point adds: Marvel not at the things that I have told you.

***21. Two witnesses — $syr^{c.s}$ — instead read: to those who believe in him.

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18 . . . if the righteous man is God's son, he will . . . deliver him from the hand of his adversaries. 19 Let us test him with insult and torture.

[a]19,30. Cf. Ignatius to Magnesians 7:1: As the Lord did nothing apart from the Father (for, he said, "I can do nothing on my own authority"), so you must do nothing apart from the bishop and the presbyters.

[b]21. Cf. Wisd. 16:13: For thou hast power over life and death; thou dost lead men down to the gates of Hades and back again.

22 The Father judges no one, but has given all judgment to the Son,

23 that all may honor the Son, even as they honor
the Father. He who does not honor the Son does not
honor the Father who sent him.[a]

24 Truly, truly, I say to you,
he who hears my word and believes him who sent me,
has eternal life; he does not come into judgment,
but has passed from death to life.[b]

25 "Truly, truly, I say to you, the hour is coming,
and now is,*
when the dead will hear the voice of the Son of God, and those who hear
will live. 26 For as the Father has life in himself, so he has granted
the Son also to have life in himself,

27 and has given him authority to execute judgment,
because he is the Son of man.[c]

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25. These witnesses — S (it) Tert — omit these words.

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[a]23. Cf. Lk. 10:16: "He who rejects me rejects him who sent me." cf. Mt. 10:40.

cf. 1 Jn. 2:23: No one who denies the Son has the Father. He who confesses the Son has the Father also.

[b]24. Cf. Epistle of the Apostles 21: "in rebirth you attain the resurrection in your flesh, a garment which will not pass away, with all those who hope and believe in him who sent me."

27. Cf. Dan. 7:13,14: Behold . . . there came one like a son of man . . . . 14 And to him was given . . . an everlasting dominion.

cf. Mk. 2:10,28: "The Son of man has authority on earth to forgive sins . . . . 28 so the Son of man is lord even of the sabbath."

28 Do not marvel at this; for

the hour is coming when all who are in the tombs

will hear

his voice* NOTE

29 and come forth, those who have done good, to the

resurrection of life,[a]

and those who have done evil, to the resurrection

of judgment.[b]

30 "I can do nothing on my own authority;[c]

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*28. One witness — syr[c] — instead reads: the voice of God. Another witness — Iren — instead reads: the voice of the Son of man. Other witnesses — (it) Orig — instead read: the voice of the Son of God.

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[a]28,29. Cf. Martyrdom of Polycarp 14:2: "I bless thee because thou hast considered me worthy of this day and hour . . . that I may have a share with the martyrs in . . . the resurrection of life."

[b]28,29. Cf. Dan. 12:2: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

cf. Mt. 25:46: "And they will go away into eternal punishment, but the righteous into eternal life."

cf. 2 Cor. 5:10: For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body. cf. Rom. 14:10.

[c]30,19. Cf. Ignatius to Magnesians 7:1: As the Lord did nothing apart from the Father (for, he said, "I can do nothing on my own authority"), so you must do nothing apart from the bishop and the presbyters.

as I hear, I judge; and my judgment is just, because

I seek not my own will but the will of him who sent

me.[a]

31 If I bear witness to myself, my testimony is not true; 32 there is
another who bears witness to me, and

I know[*]

that the testimony which he bears to me is true. 33 You sent to John,
and he has borne witness to the truth. 34 Not that the testimony which
I receive is from man; but I say this that you may be saved.

35 He was a burning and shining lamp,[b]

and you were willing to rejoice for a while in his

light.[c]

36 But the testimony which I have is greater than that of John; for the

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*32. Text: $P^{66.75}$ B S^{c} A W f^{1} f^{13} (it) vg $syr^{p.h.pal}$ $cop^{sa.bo.}$ ach^{2} eth Chry KJV ASV RSV NEB

you know: S* D (it) syr^{c} arm geo.

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a30. Cf. Ps. 40:7,8 (39:8,9 LXX): Then I said, "Lo, I come . . . 8 I delight to do thy will, O my God."

cf. Lk. 22:42: "Not my will, but thine, be done." cf. Mt. 26:39; Mk. 14:36.

cf. Heb. 10:7: "Then I said, 'Lo, I have come to do thy will, O God.'"

b35. Cf. Sir. 48:1: Then the prophet Elijah arose like a fire, and his word burned like a torch.

c35. Irenaeus, Fragment 47: Now the voice and the burning light were a forerunner of the Word and the Light.

works which the Father has granted me to accomplish, these very works which I am doing, bear me witness that the Father has sent me.

37 And the Father who sent me has himself borne witness to me.[a]

His voice you have never heard, his form you have never seen; 38 and you do not have his word abiding in you, for you do not believe him whom he has sent.

39 You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me;[b] * NOTE

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*39. One witness — D — instead reads: they that are sinning concerning me!

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[a]37. Mt. 3:17: And lo, a voice from heaven, saying, "This is my beloved Son, with whom I am well pleased." cf. Mk. 1:11; Lk. 3:22.

1 Jn. 5:9: This is the testimony of God that he has borne witness to his Son.

[b]39. Egerton Papyrus 2 I: After he had turned to the rulers of the people he spoke the following word, "You search the scriptures in which you think that you have life; these are they that bear witness to me."

cf. Lk. 24:44: "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." cf. Lk. 24:27.

cf. Heb. 7:17: For it is witnessed of him, "Thou art a priest for ever, after the order of Melchizedek." cf. Ps. 110:4 (109:4 LXX).

cf. Gospel of Thomas, Logion 52: His disciples said to him, "Twenty-four prophets spoke in Israel and all of them spoke about you."

40 yet you refuse to come to me that you may have

life.*

41 I do not receive glory from men. 42 But I know that you have not
the love of God within you. 43 I have come in my Father's name, and
you do not receive me; if another comes in his own name, him you will
receive. 44 How can you believe, who receive glory from one another
and do not seek the glory that comes from the

only God?[a] **

45 Do not think that I shall accuse you to the Father; it is Moses who accuses you, on whom you set your hope.[b]

46 If you believed Moses, you would believe me, for he wrote of me.[c] NOTE

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*40. Two of our witnesses — D (it) — instead read: eternal life.

**44. Text: S A D 0210^{vid} f1 f13 (it^{most}) vg $syr^{c.p.h.pal}$ $cop^{(bo)}$ arm geo (Orig) KJV ASV RSV NEB

only One: $p^{66.75}$ B W (it) $cop^{sa.(bo).ach^2}$ (Orig) Adam Euseb ASV^{mg}.

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a44. Cf. Ps. 86:10 (85:10 LXX): Thou alone art God.

cf. Is. 37:20: Thou alone art the Lord.

b45. Egerton Papyrus 2 I: "Do not think that I came to accuse you to my Father! The one who accuses you is even Moses, on whom you have set your hope."

c46. Cf. Deut. 18:15: "The Lord your God will raise up for you a prophet like me."

cf. Lk. 24:44: "These are my words which I spoke to you, while

47 But if you do not believe his writings, how will you believe my words?"

I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." cf. Lk. 24:27.

VI. JOHN 6

<u>The Feeding of the Five Thousand — 6:1-15</u>

(Mt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17;

cf. Mt. 15:32-38; Mk. 8:1-9)

After this Jesus went to the other side of the Sea

of Galilee, which is the Sea* NOTE

of Tiberias. 2 And a multitude followed him, because they saw the
signs which he did on those who were diseased. 3 Jesus went up into
the hills, and there sat down with his disciples. 4 Now the Passover,
the feast of the Jews, was at hand. 5 Lifting up his eyes, then, and
seeing that a multitude was coming to him, Jesus said to Philip,

"How are

we**

to buy bread, so that these people may eat?"a NOTE

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*1. Text: $P^{66.75vid}$ B S A W f^{1} f^{13} (it^{many}) vg $syr^{c.s.p.h.pal}$ $cop^{sa.bo.ach^2}$ arm KJV ASV RSV NEB

<u>of Galilee and</u>: (it) goth

<u>of Galilee into the district</u>: D (it^{some}) geo Chry

omit: 0210 G N.

**5. One witness — P^{75} — instead reads: <u>they</u>.

---

a5. Cf. Num. 11:13: "<u>Where</u> am I to get meat to give to all <u>this</u> people?"

6 This he said to test him, for he himself knew what he would do.

7 Philip answered him,

"Two hundred denarii would not buy enough bread* NOTE

for each of them to get a little." 8 One of his disciples, Andrew,

Simon Peter's brother, said to him, 9 "There is a lad here who has

five barley loaves[a] NOTE

and two fish; but what are they among so many?"[b]

10 Jesus said, "Make the people sit down." Now there was much grass in

the place; so the men sat down, in number about

five thousand.**

11 Jesus then took the loaves, and when he had given thanks,

he distributed them to those who were seated;*** NOTE

---

*7. Text (with footnote: the denarius was worth about twenty cents): RSV

"Two hundred pennyworth of bread is not sufficient: KJV

"Two hundred shillings' worth of bread is not sufficient (with footnote: the word in the Greek denotes a coin worth about eight pence half penny, or nearly seventeen cents): ASV

"Twenty pounds would not buy enough bread (with footnote: literally 200 denarii): NEB.

**10. One witness — S* — instead reads: three thousand.

***11. Of our witnesses these — D E F G H (it) — instead read: he distributed to the disciples and the disciples to those who were seated: KJV.

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[a]9-13. For another story of a similar feeding of a multitude, cf. 2 Kgs. 4:42-44.

[b]9. Cf. Num. 11:22: "Shall all the fish of the sea be gathered

so also the fish, as much as they wanted. 12 And when they had eaten
their fill, he told his disciples, "Gather up the fragments left over,
that nothing may be lost." 13 So they gathered them up and filled
twelve baskets with fragments from the five barley loaves, left by
those who had eaten. 14 When the people saw the

sign* NOTE

which he had done, they said,

"This is indeed the prophet who is to come into the world"a NOTE

15 Perceiving then that they were about to come and take him by
force to make him king, Jesus

withdrew**

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*14. Text: S A D W f1 f13 (itmost) vg syrc.s.p.h.pal copsa.(bo). ach2 goth geo KJV ASV RSV NEB

signs: P75 B (it) cop(bo) arm ASVmg.

**15. Text: P75 B Sc A D W f1 f13 (it) syrs.p.h.pal copsa.bo.ach2 goth arm eth geo Chry KJV ASV RSV NEB

fled: S* (it) vg syrc Diat Tert.

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together for them, to suffice them?"

a14. Cf. Deut. 18:15,18: "The Lord your God will raise up for you a prophet like me from among you . . . — him you shall heed — 18 . . . and I will put my words in his mouth, and he shall speak to them all that I command him."

cf. Mal. 3:1: "Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come."

cf. 1 Macc. 14:41: "And the Jews and their priests decided

again to the hills by himself.[a] * NOTE

The Walking on the Water — 6:16-21

(Mt. 14:22-33; Mk. 6:45-52)

16 When evening came, his disciples went down to the sea, 17 got into

a boat,**

and started across the sea to Capernaum. It was now dark, and Jesus had

not yet***

come to them. 18 The sea rose because a strong wind was blowing.
19 When they had rowed about

three or four miles,****

they saw Jesus walking on the sea and drawing near to the boat. They were frightened, 20 but he said to them, "It is I;

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*15. One witness — D — at this point adds: and there he prayed.

**17. Text: P75 B S KJV ASV RSV

the boat: A D E F G H W f1 f13 NEB.

***17. Text: P75 B S D W (itmost) copbo ASV RSV NEB

not: P28vid A E F G H f1 (it) vg copsa KJV.

****19. Text: RSV (with footnote: Greek, twenty-five or thirty stadia); NEB

five and twenty or thirty furlongs: KJV ASV.

---

that Simon should be their leader and high priest for ever, until a trustworthy prophet should arise."

a15. Mt. 14:23: He went up into the hills by himself to pray. Add Mk. 6:46; cf. Lk. 6:12.

do not be afraid.**

21 Then they were glad to take him into the boat, and immediately the
boat was at the land to which they were going.

<u>The Discourse on the Bread of Life — 6:22-71</u>

22 On the next day the people who remained on the other side of the
sea saw that there had been only

one boat**

there, and that Jesus had not entered the boat with his disciples, but
that his disciples had gone away alone.

23 However,***

boats from Tiberias came**** NOTE

near the place where they ate the bread

after the Lord had given thanks.*****

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*20. One witness — syr^{c} — omits these words.

**22. Text: P^{75} B S^{c} A W f^{1} (it^{most}) vg $cop^{bo.ach^{2}.fay}$ goth ASV RSV NEB

<u>that one boat in which his disciples had embarked</u>: S* D E F G H f^{13} (it) $syr^{c.p.h.pal}$ cop^{sa} arm geo KJV.

***23. Text: S (it) vg ASV RSV NEB

<u>Other</u>: P^{75} B A D E F G H W f^{1} f^{13} (it^{most}) $syr^{c.s.p.h.(pal)}$ $cop^{sa.(bo)}$ (geo) KJV NEB^mg.

****23. One witness — S* — instead reads: <u>boats came from Tiberias which was</u>.

*****23. Text: P^{75} B S A W f^{1} f^{13} (it^{many}) vg $syr^{(h).pal}$ $cop^{sa.(bo).ach^{2}.fay}$ goth (geo) KJV ASV RSV NEB

<u>after Jesus had given thanks</u>: $syr^{p.(h)}$ $cop^{(bo)}$

omit: D 086 (it^{some}) $syr^{c.s}$ arm (geo) Diat NEB^mg.

24 So when the people saw that Jesus was not there, nor his disciples,
they themselves got into the boats and went to Capernaum, seeking Jesus.

25 When they found him on the other side of the sea, they said to
him, "Rabbi, when did you come here?" 26 Jesus answered them, "Truly,
truly, I say to you,

you seek me,*

not because you saw

signs,** NOTE

but because you ate your fill of the loaves.

27 Do not labor for the food which perishes, but for

the food***

which endures to eternal life, which the Son of man

will give**** NOTE

to you;[a]

---

26. One witness — S — omits these words.

**26. Two witnesses — D (it^{some}) — at this point add: <u>and wonders</u>.

***27. Of our witnesses these — S (it) vg Clem — instead read: <u>that</u>.

****27. Text: P^{75} B A W f^{1} f^{13} (it^{many}) vg syr$^{s.p.h}$ cop$^{sa.bo.ach^2.fay}$ (goth?) arm geo Nova Orig (Chry) KJV ASV RSV NEB

<u>gives</u>: S D (it^{some}) syr$^{c.pal}$ (goth?) (Chry).

---

[a]27. Didache 10:3: "Thou, Almighty Lord, . . . hast given food and drink and <u>eternal life</u> through thy Son."

cf. Ignatius to Romans 7:3: I have no taste for the food which perishes nor for the delights of this life. I desire the bread of God,

for on him has God the Father set his seal." 28 Then they said to him, "What must we do, to be doing the works of God?" 29 Jesus answered them, "This is the work of God, that you believe in him whom he has sent." 30 So they said to him, "Then what sign do you do, that we may see, and believe you?

What work do you perform?*

31 Our fathers ate the manna[a]

in the wilderness; as it is written, 'He gave them

bread from heaven to eat.'"[b] NOTE

32 Jesus then said to them, "Truly, truly, I say to

you, it was not Moses who gave you the bread from

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*30. One witness — syr[s] — omits these words.

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that is, the flesh of Christ.

cf. Mt. 12:38: Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from you." cf. Mt. 16:1; Mk. 8:11; Lk. 11:16.

[a]31. Cf. Num. 11:7-9: The manna was like coriander seed, and its appearance like that of bdellium. 8 The people . . . gathered it, and ground it in mills or beat it in mortars, and boiled it in pots, and made cakes of it; and the taste of it was like the taste of cakes baked with oil. 9 When the dew fell upon the camp in the night, the manna fell with it.

[b]31. Ps. 78:24 (77:24 LXX): "And he rained down upon them manna to eat, and gave them the grain of heaven."

cf. Wisd. 16:20: Thou didst supply them from heaven with bread ready to eat.

heaven; my Father gives you the true bread from

heaven. 33 For the bread of God is that which comes

down from heaven,[a]

and gives life to the world."[b]

34 They said to him, "Lord, give us this bread always."

35 Jesus said to them, "I am the bread of life;

he who comes to me shall not hunger, and he who be-

lieves in me shall never thirst.[c]

36 But I said to you that you have seen

me*

and yet do not believe.**

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*36. Text: $p^{66.75vid}$ B C D T W f^{1} f^{13} (it^{many}) vg $syr^{p.h.pal}$ $cop^{sa.bo.ach^{2}.fay}$ goth arm eth geo Chry KJV ASV RSV NEB^{mg}

omit: S A (it^{some}) $syr^{c.s}$ NEB.

**36. Two of our witnesses — A W — at this point add: me.

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[a]33. Ignatius to Romans 7:3: I desire the bread of God, that is, the flesh of Christ.

cf. Ignatius to Ephesians 5:2: Unless one is within the sanctuary, he must do without the bread of God.

[b]33. Cf. Gospel of Philip 15: Before Christ came there was no bread in the world, as in paradise . . . . Man fed like the beasts, but when Christ came, the perfect man, he brought bread from heaven that man might be nourished by the food of man.

[c]35. Cf. Is. 49:10: "They shall not hunger or thirst."

cf. Sir. 24:21: Those who eat me will hunger for more, and those who drink me will thirst for more.

37 All that the Father gives me will come to me; and him who comes to me
I will not cast out.

38 For I have come down from heaven, not to do my own
will, but the will of him who sent me;[a]

39 and this is the will of him who sent me,* NOTE
that I should lose nothing of all that he has given me, but raise it up
at the last day. 40 For this is the will of my Father, that every one
who sees the Son and believes in him should have eternal life; and I
will raise him up at the last day."

41 The Jews then murmured at him,[b] NOTE
because he said, "I am the bread which came down from heaven."

42 They said, "Is not this Jesus, the Son of Joseph,
whose father
and mother**

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39. Of our witnesses these — S C $cop^{(sa).(bo)}$ — omit these words.

**42. Text: $p^{66.75}$ B S^c A C D T f^1 f^{13} (it^{most}) vg $syr^{p.h.pal}$ $cop^{sa.bo.ach^2.fay^{vid}}$ goth (geo) KJV ASV RSV NEB

omit: S* W (it) $syr^{c.s}$ arm (geo).

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[a]38. Cf. Ps. 40:7,8 (39:8,9 LXX): Then I said, "Lo, I come; . . .
8 I delight to do thy <u>will</u>, O my God."

cf. Lk. 22:42: "Not my will, but thine, be done." cf. Mt. 26:39; Mk. 14:36.

cf. Heb. 10:7: "Then I said, 'Lo, I have come to do thy will, O God.'"

[b]41. Cf. Num. 11:1: And the people complained in the hearing of the Lord.

we know? How does he now say, 'I have come down from

heaven'?"[a]

43 Jesus answered them, "Do not murmur among yourselves. 44 No one can
come to me unless the Father who sent me draws him; and I will raise
him up at the last day.

45 It is written in the prophets, 'And they shall all

be taught by God.'[b] NOTE

Every one who has heard*

and learned from the Father comes to me. 46 Not that any one has seen
the Father except him who is from God; he has seen the Father. 47 Tru-
ly, truly, I say to you, he who

believes**

has eternal life. 48 I am

the bread of life.*** NOTE

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*45. One witness — A — at this point adds: the truth.

**47. Text: $p^{66.75vid}$ B S C* T W (it) cop^{ach2} arm (geo) ASV RSV NEB

add: in me: A C^2 D E F G H f^1 f^{13} (it^{most}) vg $syr^{p.h}$ $cop^{sa.bo}$ goth eth (geo) Diat Orig KJV

add: in God: $syr^{c.s}$.

***48. One witness — syr^c — at this point adds: which came down from heaven.

---

[a]42. Cf. Mt. 13:55,56: "Is not this the carpenter's son? Is not his mother called Mary? . . . 56 . . . Where then did this man get all this?" cf. Mk. 6:2,3; Lk. 4:22.

[b]45. Is. 54:13: "All your sons shall be taught by the Lord."

cf. 1 Th. 4:9: You yourselves have been taught by God.

49 Your fathers ate the manna in the wilderness, and they died. 50 This
is the bread which comes down from heaven, that a man may eat of it and
not die. 51 I am the living bread which came down from heaven;

if any one eats of this bread, he will live for ever;
and the bread which I shall give for the life of the
world is my flesh."[a]

52 The Jews then disputed among themselves, saying, "How can this
man give us

his*

flesh to eat?" 53 So Jesus said to them, "Truly, truly, I say to you,

unless you eat the flesh of the Son of man and drink
his blood, you have no life in you;[a] [b] NOTE

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*52. Text: P66 B T (it most) vg syr c.s.p.h.pal cop sa.bo.ach[2] arm eth geo Diat (Orig lat) Chry KJV—but in italics ASV RSV NEB

omit: P75 vid S C D W f1 f13 (it) goth (Orig).

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[a]51,53. 1 Clement 49:6: By the will of God, Jesus Christ our Lord gave his blood for us and his flesh for our flesh, and his life for our lives.

[b]53. Cf. Gospel of Philip 23: He said, "The one who shall not eat my flesh and drink my blood has no life in him." What is it? His flesh is the Word, and his blood the Holy Spirit.

cf. Gospel of Naassenes (acc to Hippolytus, Refutation V 8.11,12) This, he says, is what has been said by the Savior: "Unless you drink my blood and eat my flesh, you will never enter the kingdom of heaven. But unless you drink, he says, the cup that I drink, where I am going, there you will not be able to enter."

54 he who eats my flesh and drinks my blood has eter-
nal life, and I will raise him up at the last day.[a] [b]
55 For my flesh is
food indeed,* NOTE
and my blood is
drink indeed.*
56 He who eats my flesh and drinks my blood abides
in me, and I in him.[c] ** NOTE

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55. Text: S D E F G H (it^{most}) vg syr$^{c.s.p.h}$ (goth?) (Diat) (Orig$^{gr.lat.2/5}$) KJV ASV RSV

true food . . . true drink: P$^{66.75}$ B S^{c} C T W f^{1} (it) cop$^{sa.bo.ach^2.fay^{vid}}$ (goth?) arm geo (Diat) Clem (Orig$^{gr.lat.3/5}$) Euseb Chry NEB

true food . . . drink indeed: f^{13}

NOTE: one witness — D — omits: and my blood is drink indeed.

**56. Two witnesses — D (it) — at this point add: as the Father is in me and I am in the Father. Truly, truly, I say to you, unless you receive the body of the Son of man as the bread of life, you have not life in him.

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[a]53,54. Cf. Ignatius to Ephesians 20:2: Come together . . . and . . . break the one bread which is the medicine of immortality and the antidote which guards against death but qualifies us for eternal life in Jesus Christ.

54. Cf. Ignatius to Romans 7:3: I desire the bread of God, that is, the flesh of Christ . . . and for drink I desire his blood, that is, immortal love.

cf. Ignatius to Trallians 8:1: Renew yourselves in faith, which

57 As the living Father sent me, and I live because
of the Father, so he who eats me will live because
of me. 58 This is the bread which
came down*
from heaven, not such as
the fathers**
ate and died; he who eats this bread will live for
ever."[a]
59 This he said in the synagogue, as he taught at
Capernaum.***
60 Many of his disciples, when they heard it, said, "This is a hard

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58. Two witnesses — P66 S* — instead read: <u>is coming down</u>.

**58. Text: P66.75 B S C T W cop(bo) (Orig) ASV RSV NEB

<u>your fathers</u>: D (it) syr c.s cop sa.(bo).ach2 eth (Orig)

<u>the manna your fathers</u>: E F G H f1 f13 (it most) vg syr p.h.(pal) goth arm geo Diat Chry KJV

<u>the manna in the wilderness your fathers</u>: (it) syr(pal) cop(bo).

***59. Two of our witnesses — D (it) — at this point add: <u>on the sabbath</u>.

---

is <u>the flesh</u> of the Lord, and in love, which is <u>the blood</u> of Christ.

c56. Cf. 1 Jn. 4:15: God <u>abides in</u> him, <u>and</u> he <u>in</u> God.

a54-58. Cf. Mt. 26:26-28: Now as they were eating, Jesus took <u>bread</u>, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body." 27 And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you; 28 for this is <u>my blood</u> of the covenant." cf. Mk. 14:22-24; Lk. 22:19,20.

saying; who can listen to it?" 61 But Jesus, knowing in himself that
his disciples murmured at it, said to them, "Do you take offense at
this?

62 Then what if you were to see the Son of man as-
cending where he was before?[a]
63 It is the spirit that gives life,[b]
the flesh is of no avail; the words that
I have spoken*
to you are spirit and life. 64 But there are some of you that do not
believe." For Jesus knew from the first
who those were that did not believe, and**
who it was that should betray him. 65 And he said, "This is why I told
you that no one can come to me unless it is granted him by the Father."
66 After this many of his disciples drew back and no longer went
about with him.

67 Jesus said to the twelve, "Will you also go away?"[c]

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*63. These witnesses — E F G H — instead read: <u>I speak</u>: KJV.

**64. Text: $p^{66c.75vid}$ B C D T W f^1 f^{13} (it^{most}) vg^{cl} $syr^{p.h.pal}$ $cop^{sa.(bo).ach^2.fay}$ goth arm geo KJV ASV RSV NEB

<u>who those were that believed, and</u>: S (it) vg^{ww}

omit: p^{66*} (it) $syr^{c.s}$ $cop^{(bo)}$.

---

[a]62. Cf. Acts 7:56: "I see the heavens opened, and <u>the Son of man standing</u> at the right hand of God."

[b]63. Cf. 2 Cor. 3:6: <u>The Spirit gives life</u>.

[c]67-71. To Peter's confession, add Mt. 16:13-20; Mk. 8:27-30; Lk. 9:18-21.

68 Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life;

69 and we have believed, and have come to know, that

you are

the Holy One of God."[a] *

70 Jesus answered them,

"Did I not choose you, the twelve,**

and one of you is a devil?"**

71 He spoke of

Judas the son of Simon Iscariot,***

for he, one of the twelve, was to betray him.

---

69. Text: P^{75} B S C D W (it) $cop^{(sa).(bo)}$ ASV RSV NEB

the Christ the Holy One of God: P^{66} $cop^{(sa).(bo).ach^2}$

the Christ the Son of the living God: C^{3vid} E F G H N f^{13} (it^{some}) $syr^{p.h.pal}$ $cop^{(bo)}$ goth (geo) Diat (Cypr) Chry KJV

the Christ: Tert

the Son of God: (it) syr^c

the Son of the living God: (geo) (Cypr).

**70. Punctuation variant: ** comma ** question: KJV ASV RSV

** question ** statement: NEB.

***71. Text: $P^{66.75}$ B S^c C D G W (it^{most}) vg^{ww} $syr^{s.p.(h)}$ $cop^{sa.ach^2.fay}$ arm (geo) ASV RSV NEB

Judas Iscariot the son of Simon: f^1 vg^{cl} cop^{bo} goth (geo) KJV

Judas the son of Simon from Kerioth: S* f^{13} $syr^{(h)}$.

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[a]69. Cf. Mk. 1:24: "I know who you are, the Holy One of God." cf. Lk. 4:34.

cf. Acts 3:14 (Peter says): "You denied the Holy . . . One."

VII. JOHN 7:1-8:11

Disputes at the Time of the Feast of Tabernacles -- 7:1-52

After this Jesus went about in Galilee; he

would not go*

about in Judea, because the Jews sought to kill him.[a]

2 Now the Jews' feast of Tabernacles was at hand. 3 So

his brothers said to him, "Leave here and go to

Judea,[b] ** NOTE

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*1. Text: $P^{66.75}$ B S C D f^1 f^{13} (it^{many}) vg $syr^{s.p.h.pal}$ $cop^{sa.bo.ach^2}$ goth arm geo KJV ASV RSV NEB

had no real freedom to go: W (it^{some}) syr^c Chry.

**3. One witness — D — instead reads: Galilee.

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a1. Cf. Mk. 9:30,31: They went on from there and passed through Galilee. And he would not have any one know it; 31 for he was teaching his disciples . . . , "The Son of man will be delivered into the hands of men, and they will kill him."

b2,3. Cf. Lev. 23:34: "On the fifteenth day of this seventh month and for seven days is the feast of booths to the Lord."

cf. Deut. 16:16: "Three times a year all your males shall appear before the Lord your God at the place which he will choose: at the feast of unleavened bread, at the feast of weeks, and at the feast of booths."

that your disciples may see the works you are doing. 4 For no man works
in secret if he seeks to be known openly. If you do these things, show
yourself to the world."

5 For even his brothers did not believe in him.[a] *

6 Jesus said to them, "My time has not yet come, but your time is always
here. 7 The world cannot hate you, but

it hates me because I testify of it that its works are
evil.[b]

8 Go to the feast yourselves; I am

not**

going up to this feast, for my time has not yet fully come." 9 So say-
ing, he remained in Galilee.

10 But after his brothers had gone up to the feast, then he also
went up, not publicly but

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*5. One witness — D — at this point adds: <u>then</u>.

**8. Text: S D (it^{most}) vg syr$^{c.s}$ cop$^{(bo)}$ arm eth geo (Diat) Porph^{acc} Jero Epiph Chry ASV RSV NEB

<u>not yet</u>: p$^{66.75}$ B C E F G H T W f^{1} f^{13} (it) syr$^{p.(h).pal}$ cop$^{sa.(bo).ach^2}$ goth (Diat) KJV ASV^{mg} RSV^{mg} NEB^{mg}.

---

[a]5. Cf. Gospel of Nazaraeans (acc to Jerome, Against Pelagius, III 2): Lo, the Lord's mother and his brothers said to him, "John the Baptist baptizes for the remission of sins; let us go and be baptized by him." But he said to them, "What sin have I committed that I should go and be baptized by him? Unless what I have said is a sin of ignorance."

[b]7. Cf. Wisd. 2:12: "Let us lie in wait for the righteous man, because he . . . opposes our actions; he reproaches us for sins."

in private.* NOTE

11 The Jews were looking for him at the feast, and saying, "Where is he?"
12 And there was much muttering about him among the people. While some
said, "He is a good man," others said, "No, he is leading the people
astray." 13 Yet for fear of the Jews no one spoke openly of him.

14 About the middle of the feast Jesus went up into the temple and
taught.

15 The Jews marveled at it, saying, "How is it that
this man has learning, when he has never studied?"[a] NOTE

16 So Jesus answered them, "My teaching is not mine, but his who sent me;
17 if any man's will is to do his will, he shall know
whether the teaching is from God[b]
or whether I am speaking on my own authority. 18 He who speaks on his
own authority seeks his own glory; but he who seeks the glory of him who
sent him is true, and in him there is no falsehood. 19 Did not Moses
give you the law? Yet none of you keeps the law. Why do you seek to
kill me?"

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*10. Text: S D (it) $syr^{c.s}$ $cop^{sa.(bo).ach^2.fay}$ geo Diat RSV

as in private: $p^{66.75}$ B T W f^1 f^{13} (it) vg $syr^{p.h.pal}$ $cop^{(bo)}$ goth arm Chry KJV ASV NEB—"almost in private".

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[a]15. Cf. Mt. 13:54: They were astonished, and said, "Where did this man get this wisdom?" cf. Mk. 6:2.

cf. Acts 4:13: Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered.

[b]17. Cf. Clement of Alexandria, Miscellanies I 7.38: For by doing the will of God we know the will of God.

20 The people answered, "You have a demon![a]
Who is seeking to kill you?" 21 Jesus answered them, "I did one deed,
and you all marvel*
at it.* NOTE
22 Moses gave you circumcision (not that it is from
Moses, but from the fathers), and you circumcise a
man upon the sabbath.[b]
23 If on the sabbath a man receives circumcision, so that the law of Mo-
ses may not be broken, are you angry with me because on the sabbath I
made a man's whole body well?
24 Do not judge by appearances, but judge with right
judgment."[c]
25 Some of the people of Jerusalem therefore said, "Is not this the
man whom they seek to kill? 26 And here he is, speaking openly, and they
say nothing to him! Can it be that the authorities really know that this

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*21. Some interpreters regard this sentence as ending after "it": ASV RSV

Other interpreters regard it as ending after "marvel," and instead of "at it" read <u>therefore</u>: KJV; or <u>But consider</u>: NEB.

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[a]20. Cf. Mk. 3:22: And the scribes . . . said, "<u>He is possessed</u> by Beelzebul."

[b]22. Cf. Gen. 17:9,10,12: And God said to Abraham, "As for you, you shall keep my covenant, you and your descendants after you . . . 10 . . . Every male . . . 12 . . . that is eight days old among you <u>shall be circumcised</u>."

cf. Lev. 12:3: " . . . on the eighth day."

[c]24. Cf. Is. 11:3,4: He shall not <u>judge by what</u> his eyes see, or

is the Christ? 27 Yet we know where this man comes from; and when the
Christ appears, no one will know where he comes from." 28 So Jesus pro-
claimed, as he taught in the temple,

"You know me,*

and you know where I come from?*

But I have not come of my own accord; he who sent me is true, and him
you do not know. 29 I know him, for I come from him, and he sent me."
30 So they sought to arrest him;

but no one laid hands on him, because his hour had not yet come.[a]

31 Yet many of the people believed in him; they said, "When the Christ
appears, will he do more signs than this man

has done?"**

32 The Pharisees heard the crowd thus muttering about him, and the

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*28. Punctuation variant: * comma * question: RSV

* comma * colon or period: KJV ASV NEB

* question * question: NEB^{mg}.

**31. Text: $p^{66.75}$ B S^c T W f^1 (it) syr^h $cop^{sa.bo}$ goth eth (geo) Chry KJV ASV RSV

is doing: S* D f^{13} (it) vg $syr^{c.s.p}$ arm (geo) Diat

omits: NEB.

---

decide by what his ears hear; 4 but with righteousness he shall judge.

cf. Didache 4:3: Judge rightly, and do not show favoritism toward any one in reproving transgressions.

[a]30. Cf. Egerton Papyrus 2 I: But they were unable to arrest him because the hour of his betrayal had not yet come.

chief priests and Pharisees sent officers to arrest him.

33 Jesus then said, "I shall be with you a little
longer, and then I go to him who sent me; 34 you will
seek me and you will not find me; where I am you
cannot come."[a]

35 The Jews said to one another, "Where does this man intend to go that
we shall not find him?

Does he intend to go to the Dispersion[b]
among the Greeks and teach the Greeks? 36 What does he mean by saying,
'You will seek me and you will not find me,' and, 'Where I am you cannot
come'?"*

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*36. One twelfth-century minuscule manuscript — 225 — places after verse 36 the story of the woman taken in adultery, found in the accepted text at 7:53-8:11.

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[a]33,34. Cf. Prov. 1:28: "Then . . . they will seek me diligently but will not find me."

cf. Hos. 5:6: They shall go to seek the Lord, but they will not find him; he has withdrawn from them.

cf. Gospel of Thomas, Logion 38: Jesus said,". . . There will be days when you will seek me and you will not find me."

cf. Gospel of Thomas, Logion 59: Jesus said, "Look on the Living One as long as you live, in order that you may not die and seek to see him but be unable to see."

[b]35. Cf. Jas. 1:1: James . . . to the twelve tribes in the Dispersion . . . .

cf. 1 Pet. 1:1: Peter . . . to the exiles of the Dispersion.

37 On the last day of the feast, the great

day,* NOTE

Jesus stood up and proclaimed,

"If any one thirst, let him come

to me**

and drink.[a] ***

38 He who believes in me,***

as the scripture has said, 'Out of his heart shall

flow rivers of living water.'"[b] NOTE

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*37. It is conjectured that the original reading of P^{66}, for the verse to this point, was: <u>On the last day of the great feast</u>. (See note.)

**37. Text: $P^{66c.75}$ B S^c T W f1 f13 (it^{most}) vg $syr^{c.s.p.h.pal}$ $cop^{sa.bo.ach^2}$ goth arm geo Orig Euseb Chr; KJV ASV RSV NEB

omit: P^{66*} S* D (it) Cypr.

***37,38. Text, <u>and drink. He who believes in me</u>: KJV ASV RSV NEB^{mg}

<u>and let him who believes in me drink.</u>: RSV^{mg} NEB.

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[a]37. Cf. Is. 12:3: With joy you will draw water from the wells of salvation.

cf. Is. 55:1: "Ho, every one who <u>thirsts</u>, come to the waters."

cf. Rev. 22:17: <u>Let him</u> who is <u>thirsty come</u>, let him who desires take the water of life without price.

cf. Gospel of Thomas, Logion 108: Jesus said, "Whoever may drink from my mouth will become like me."

[b]38. Cf. Prov. 18:4: The words of a man's mouth are deep <u>waters</u>;

39 Now this he said about the Spirit, which those who believed in him
were to receive; for as yet the

Spirit*

had not been given, because Jesus was not yet glorified.

40 When they heard these words, some of the people said,

"This is really the prophet."a

41 Others said, "This is the Christ." But some said, "Is the Christ to
come from Galilee?

42 Has not the scripture said that the Christ is

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*39. Text: $p^{66c.75}$ S T (it^{many}) vg syr$^{c.s.p}$ cop$^{sa?bo.ach^2?}$ arm (geo) Rebap (Orig$^{gr.lat.1/3}$) Dion Euseb ASV RSV NEB

<u>Holy Spirit</u>: p^{66*} B D* E F G H W f^1 f^{13} (it^{some}) syr$^{h.pal}$ goth (geo) (Orig$^{lat.2/3}$) Athan Chry KJV ASV^{mg}.

---

the fountain of wisdom is a gushing <u>stream</u>.

cf. Jere. 17:13: "They have forsaken the Lord, the fountain of living water."

cf. Ignatius to Romans 7:2: <u>The living water welling up</u> within me speaks and says, "Come to the Father."

a40. Cf. Deut. 18:18: "I will raise up for them a <u>prophet</u> like you . . . and I will put my words in his mouth.

cf. Mal. 3:1: "Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come."

cf. 1 Macc. 14:41: "And the Jews and their priests decided that Simon should be their leader and high priest for ever, until a trustworthy <u>prophet</u> should arise."

descended from David,[a]

and comes from Bethlehem,[b]

the village where David was?" 43 So

there was a division among the people over him.[c]

---

[a]42. 2 Sam. 7:8,12: "Say to my servant David, 'Thus says the Lord . . . . When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom."

Ps. 132:11 (131:11 LXX): The Lord swore to David a sure oath from which he will not turn back: "One of the sons of your body I will set on your throne."

cf. Mt. 1:1: The book of the genealogy of Jesus Christ, the son of David . . . .

cf. Rom. 1:3,4: . . . the gospel concerning his Son, who was descended from David . . . 4 . . . Jesus Christ our Lord.

cf. 2 Tim. 2:8: Remember Jesus Christ . . . descended from David.

[b]42. Mic. 5:2 (5:1 LXX): "But you, O Bethlehem Ephrathah, . . . from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days."

cf. Mt. 2:4-6: He inquired of them where the Christ was to be born. 5 They told him, "In Bethlehem of Judea; for so it is written by the prophet: 6 'And you, O Bethlehem . . . from you shall come a ruler who will govern my people Israel.'" cf. Lk. 2:11,15.

[c]43. Cf. Gospel of Truth 26:5,8-11: The Word . . . became a body; a great division occurred among the jars, for some were empty but others were filled.

44 Some of them wanted to arrest him, but no one laid hands on him.

45 The officers then went back to the chief priests and Pharisees,
who said to them, "Why did you not bring him?" 46 The officers an-
swered,

"No man ever spoke like this man!"[a]

47 The Pharisees answered them, "Are you led astray, you also? 48 Have
any of the authorities or of the Pharisees believed in him? 49 But

this crowd, who do not know the law, are accursed."[b]

50 Nicodemus,

who had gone to him before, and*

who was one of them, said to them,

51 "Does our law judge a man without first giving him

a hearing and learning what he does?"[c]

52 They replied, "Are you from Galilee too?

Search and you will see**

---

*50. Text: $p^{66.75}$ B S^3 T ASV RSV NEB

who had gone to him before by night, and: D E F G H N f^1 f^{13} KJV

omit: S*.

**52. These witnesses — D W it vg^{cl} cop^{sa} — at this point add: in the scriptures. NEB reads: Study the scriptures and you will find.

---

a46. Cf. Mt. 7:28,29: The crowds were astonished at his teaching, 29 for he taught them as one who had authority, and not as their scribes. cf. Mk. 1:22; Lk. 4:32.

b49. Cf. Deut. 27:26: "Cursed be he who does not confirm the words of this law by doing them."

c51. Cf. Deut. 1:16: "Hear the cases between your brethren, and judge righteously."

that no prophet is to rise* NOTE

from Galilee."**

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*52. Two witnesses — $p^{66*.75vid}$ — instead read: <u>that the prophet is not to rise</u>. Of our witnesses these — E G H — instead read: <u>that no prophet has risen</u>.

**52. At this point there is a story included by some witnesses (as 7:53-8:11) whereas other witnesses place it elsewhere or omit it entirely. Among the witnesses included in this study, the passage is handled in the following ways:

omit: $p^{66.75}$ B S A^{vid} C^{vid} N T W (it^{some}) $syr^{c.s.p}$ $cop^{sa.(bo)}$. ach^{2} (arm) geo Diat $Clem^{vid}$ Tert Orig Cypr Chry RSV—omits from text but includes in footnote after 7:52; NEB—omits from text but includes at end of gospel; both English versions add comment about the story's uncertain status

include in text after 7:52: D E—with obeli F G (it^{many}) vg $syr^{(h).pal}$ $cop^{(bo)}$ (arm) eth Didasc Jero KJV ASV—in brackets and with comment

include after 21:24: f^{1} (arm)

include after Lk. 21:38: f^{13}

NOTE: another manuscript, of the twelfth century — 225 — includes after Jn. 7:36.

The text of the story, as found in the footnote of the RSV, is:

53 They went each to his own house,

1 but Jesus went to the Mount of Olives. 2 Early
in the morning he came again to the temple;

all the people came to him, and he sat down
and taught them.[a] NOTE *
3 The scribes and the Pharisees brought
a woman who had been caught in adultery,**
and placing her in the midst 4 they said to him, "Teacher,
this woman has been caught in the act of adultery.
5 Now in the law Moses commanded us to stone
such.[b]
What do you say about her?"
6 This they said to test him, that they might
have some charge to bring against him.[c]
Jesus bent down and
wrote with his finger on the ground.[d] NOTE
7 And as they continued to ask him, he stood up and said
to them, "Let him who is without sin among you be the
first to throw a stone at her." 8 And once more he bent
down and wrote with his finger on the
ground.***
9 But when they heard it, they
went away,****
one by one, beginning with the eldest, and Jesus was left
alone with the woman standing before him. 10 Jesus looked
up and said to her, "Woman, where are they? Has no one
condemned you?" 11 She said, "No one, Lord." And Jesus
said, "Neither do I condemn you; go, and do not sin again."

- -

*2. Text, beginning with "all the people": E F G H f^{1} (it^{most}) vg $syr^{(h).pal}$ $cop^{(bo)}$ KJV ASV RSV^{mg} NEB^{mg}

omit: and he sat down and taught them: D (it)

omit entirely: f^{13}.

**3. Text: E F G H f^{1} f^{13} (it^{most}) vg $syr^{(h).pal}$ $cop^{(bo)}$ eth KJV ASV RSV^{mg} NEB^{mg}

a woman who had been caught in sin: D (it).

***8. Three late witnesses — uncials U and 041 of the ninth century and minuscule 700 of the eleventh — after "ground" add: the sins of each of them.

****9. Of our witnesses these — E F G H $cop^{(bo)}$ — at this point add: convicted by their conscience: NEB^{mg}.

- -

[a]1,2. Lk. 21:37,38: And every day he was teaching in the temple, but at night he went out and lodged on the mount called Olivet. [38] And early in the morning all the people came to him in the temple to hear him.

[b]5. Cf. Deut. 22:22,24: "If a man is found lying with the wife of another man, both of them shall die . . . . [24] . . . you shall stone them to death." cf. Lev. 20:10,11; Ezek. 16:38-40.

[c]6. Cf. Lk. 20:20: So they . . . sent spies, who pretended to be sincere, that they might take hold of what he said, so as to deliver him up to the authority and jurisdiction of the governor. cf. Mt. 22:15; Mk. 12:13; Lk. 11:53,54.

[d]6. Cf. Jere. 17:13: Those who turn away from thee

shall be written in the earth.

- -

Among the interesting variations of this story is this one as found in the Etchmiadzin (Armenian) manuscript of A.D. 989: NOTE

> There was a certain woman who had been caught in sins, against whom every one testified that she deserved death. They brought her to Jesus in order to see what he would command, that they might slander him. Jesus answered and said, "Come, you who are without sin, throw stones — yes, stone her to death." But bowing his head, he himself began to write with his finger on the ground, to publicize their sins, and they kept seeing their several sins on the stones. Filled with shame they went away, and no one remained but the woman alone. Jesus said, "Go in peace, and make the offering for sins, as it is written in the law."

- -

Many believe that what follows is a noncanonical reference to the story found in John (but see also the note immediately above):

> cf. Gospel of Hebrews (acc to Eusebius, Church History, III 39.17, as he speaks of Papias — cf. Fragment 3:16): And he has set forth another story of a woman who was accused before the Lord of many sins, which is contained in the Gospel according to the Hebrews.

VIII. JOHN 8:12-59

Jesus Is the Light of the World — 8:12-59

12 Again Jesus spoke to them, saying, "I am the

light of the world;[a]

he who follows me will not walk in darkness, but will

have the light of life."[b] NOTE

13 The Pharisees then said to him, "You are bearing witness to yourself;
your testimony is not true." 14 Jesus answered, "Even if I do bear wit-
ness to myself, my testimony is true, for

I know whence I have come and whither I am going,[c]

but you do not know whence I come or whither I am going. 15 You judge
according to the flesh, I judge no one. 16 Yet even if I do judge, my
judgment is true, for it is not I alone that judge, but I and he who
sent me.

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[a]12. Cf. Mt. 5:14: "You are the light of the world."

[b]12. Cf. Gospel of Thomas, Logion 77: Jesus said, "I am the light that is over all . . . . Split a piece of wood, I am there; lift up the stone and you will find me there.

[c]14. Cf. Ignatius to Philadelphians 7:1: The Spirit . . . knows whence he comes and whither he is going.

cf. Gospel of Truth 22:13,14: The one who thus shall know is apt to understand whence he came and whither he is going.

17 In your law it is written that the testimony of
two men is true;[a] NOTE
18 I bear witness to myself, and
the Father who sent me bears witness to me."[b]
19 They said to him therefore, "Where is your Father?" Jesus answered,
"You know neither me nor my Father; if you knew me, you would know my
Father also." 20 These words he spoke in the treasury, as he taught in
the temple; but
no one arrested him, because his hour had not yet
come.[c]

21 Again he said to them, "I go away, and you will seek me and die
in your sin; where I am going, you cannot come." 22 Then said the Jews,
"Will he kill himself, since he says, 'Where I am going, you cannot
come'?" 23 He said to them, "You are from below, I am from above; you
are of this world, I am not of this world. 24 I told you that you would
die in your sins, for you will die in your sins unless you believe that
I am he."

25 They said to him, "Who are you?" Jesus said to
them, "Even what I have told you from the beginning.[d] *

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*25. Some interpreters regard this as a statement, Even what I have told you from the beginning: KJV ASV RSV

Other interpreters regard it as a question, Why do I talk to you at all?: RSVmg NEB.

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a17. Cf. Deut. 19:15: "Only on the evidence of two witnesses, or of three witnesses, shall a charge be sustained."

b18. 1 Jn. 5:9: This is the testimony of God that he has borne

26 I have much to say about you and much to judge; but he who sent me is
true, and I declare to the world what I have heard from him." 27 They
did not understand that he spoke to them of the Father. 28 So Jesus
said, "When you have lifted up the Son of man, then

you will know that I am he,*

and that I do nothing on my own authority but speak

thus as the Father taught me.[a]

29 And he who sent me is with me; he has not left me alone, for

I always do what is pleasing to him."[b]

30 As he spoke thus, many believed in him.

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*28. Some interpreters regard all of verse 28 as one sentence: KJV ASV RSV

Other interpreters regard the sentence as ending after "I am he" and omit the following "and that": ASV[mg] NEB.

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witness to his Son.

[c]20. Cf. Egerton Papyrus 2 I: But they were unable to arrest him because the hour of his betrayal had not yet come.

[d]25. Cf. Gospel of Thomas, Logion 43: His disciples said to him, "Who are you that you should say these things to us?" Jesus said to them, "From what I say to you, you do not understand who I am."

[a]28. Cf. Ignatius to Magnesians 7:1: As the Lord did nothing apart from the Father (for, he said, "I can do nothing on my own authority"), so you must do nothing apart from the bishop and the presbyters.

[b]29. Cf. Ignatius to Magnesians 8:2: . . . his Son Jesus Christ, who is his Word . . . and who in everything was pleasing to him who sent him.

31 Jesus then said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples,
32 and
you will know the truth, and the truth will make you
free."[a] [b]

33 They answered him, "We are descendants of Abraham, and have never been in bondage to any one. How is it that you say, 'You will be made free'?"

34 Jesus answered them, "Truly, truly, I say to you,
every one who commits sin is a slave
to sin.[b] [c] *
35 The slave does not continue in the house for ever;
the son continues for ever.[d] **

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*34. Text: $P^{66.75}$ B S C W 070 f^{1} f^{13} (it^{most}) vg $syr^{p.h.pal}$ $cop^{sa.(bo).ach^{2}}$ goth arm geo $Iren^{lat}$ $Orig^{gr.lat}$ Adam Chry KJV ASV RSV

omit: D (it) syr^{s} $cop^{(bo)}$ Clem Cypr NEB.

**35. Two of our witnesses — S W — omit these words.

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[a]32. Cf. 1 Esd. 3:12: "Truth is victor over all things."

cf. Gospel of Philip 123: The Word said, "If you know the truth, the truth will make you free." Ignorance is a slave, but knowledge is freedom.

[b]32,34. Cf. Gospel of Philip 110: The one who has knowledge of the truth is a free man; yet the free man does not sin, for he who sins is a slave to sin.

[c]34. Cf. 2 Pet. 2:19: They themselves are slaves of corruption; for whatever overcomes a man, to that he is enslaved.

cf. Rom. 6:16: You are slaves of the one whom you obey, either

36 So if the Son makes you free,

you will be*

free indeed.[a]

37 I know that you are descendants of Abraham; yet you seek to kill me,
because my word finds no place in you. 38 I speak of what I have seen
with my Father, and

you do**

what you have

heard*** NOTE

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*36. One witness — P66 — instead reads: you are.

**38. Some interpreters regard this as a statement: KJV ASV RSV NEB

Other interpreters regard it as a command: ASVmg.

***38. Text: P75 B Sc C W f1 f13 (it) syr(h).pal cop(bo) goth arm (eth) geo Orig Chry ASV RSV NEB—"learned"

seen: P66 S* D E F G H 070 (itmost) vg syrs.p.(h) copsa.(bo).ach2 (eth) Diat Tert KJV.

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of sin . . . or of obedience.

d35. Cf. Ex. 21:2: "When you buy a Hebrew slave, he shall serve six years, and in the seventh he shall go out free, for nothing." cf. Deut. 15:12.

cf. Gal. 4:30: "Cast out the slave and her son; for the son of the slave shall not inherit with the son of the free woman." cf. Gen. 21:10.

a36. Cf. 2 Cor. 3:17: Where the Spirit of the Lord is, there is freedom.

from your father."

39 They answered him,

"Abraham is our father."[a]

Jesus said to them,

"If you were Abraham's children, you would do*

what Abraham did, 40 but now you seek to kill me, a man who has told you
the truth which I heard from God; this is not what Abraham did. 41 You
do what your father did." They said to him, "We were not born of forni-
cation; we have one Father, even God." 42 Jesus said to them,

"If God were your Father, you would love me,[b]

for I proceeded and came forth from God;[c]

I came not of my own accord, but he sent me. 43 Why do you not under-
stand

what I say?**

It is because you cannot bear to hear my word.

44 You are of

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*39. Some interpreters regard this as a conditional statement: KJV ASV RSV NEB

Other interpreters regard it as a statement of fact: ASV^{mg}

Other interpreters regard it as a command: NEB^{mg}

**43. One of our witnesses — D* — instead reads: my truth.

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[a]39. Cf. Mt. 3:9: "And do not presume to say to yourselves, 'We have Abraham as our father'." cf. Lk. 3:8.

[b]42. Cf. 1 Jn. 5:1: Every one who loves the parent loves the child.

[c]42. Cf. Ignatius to Magnesians 7:2: Come . . . to one Jesus Christ who came forth from one Father.

your father*

the devil, and your will is to do your father's de-

sires. He was a murderer from the beginning, and has

nothing to do with the truth, because there is no

truth in him. When he lies, he speaks according to

his own nature, for he is a liar and the father of

lies.[a] NOTE

45 But, because I tell you the truth, you do not believe me.

46 Which of you convicts me of sin?[b] NOTE

If I tell the truth, why do you not believe me?**

47 He who is of God hears the words of God; the rea-

son why you do not hear them is

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*44. One of our witnesses — syr^s — omits these words.

**46. One of our witnesses — D — omits this verse.

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[a]44. Cf. 1 Jn. 2:4: He who says "I know him" but disobeys his commandments <u>is a liar</u>, and <u>the truth is not in him</u>.

cf. Gospel of Philip 42: He was the son of the serpent. Wherefore he became a murderer, just as his father also.

cf. Preaching of Peter III 25.2, speaking of Cain, says: For he was a murderer and a liar and did not want to stop sinning once he had started to do so.

[b]46. Cf. 1 Jn. 3:5: In him there is no <u>sin</u>.

cf. Gospel of Thomas, Logion 104: Jesus said, "Which then is the sin that I have committed?"

cf. Gospel of Nazaraeans (acc Jerome, Against Pelagius III 2): "What sin have I committed?"

that you are not of God."[a] NOTE *

48 The Jews answered him, "Are we not right in saying that you are a Samaritan and

have a demon?"[b]

49 Jesus answered, "I have not a demon; but I honor my Father, and you
dishonor me. 50 Yet I do not seek my own glory; there is One who seeks
it and he will be the judge. 51 Truly, truly, I say to you,

if any one keeps my word, he will never see death."[c]

52 The Jews said to him, "Now we know that

you have a demon.[b]

Abraham died, as did the prophets; and you say, 'If any one keeps my word,

he will never taste death.'[d]

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*47. Two of our witnesses — D G — omit these words; thus, instead of the text, beginning with "the reason," they read: <u>this is the reason you do not hear them</u>.

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[a]47. Cf. 1 Jn. 4:6: <u>We are of God</u>. Whoever knows <u>God listens to</u> us, and <u>he who is not of God does not listen to</u> us.

[b]48,52. Cf. Mk. 3:22: And the scribes . . . said, "He <u>is possessed</u> by Beelzebul."

[c]51. Cf. Heb. 11:5: By faith Enoch was taken up so that he should not see death.

cf. Gospel of Thomas, Logion 111: Jesus said, "He who lives on the Living One will not see death."

[d]52. Cf. Mt. 16:28: "There are some standing here who <u>will not taste death</u> before they see the Son of man coming in his kingdom." cf.

53 Are you greater than

our father*

Abraham,

who died?**

And the prophets died! Who do you claim to be?" 54 Jesus answered, "If
I glorify myself, my glory is nothing; it is my Father who glorifies me,
of whom you say that he is

your*** NOTE

God. 55 But

you have not known him; I know him.[a]

If I said, I do not know him, I should be a liar like you; but I do know

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*53. Text: p66.75 B S A C 0216 f^1 f^{13} (it^{some}) vg $syr^{p.h.pal}$ $cop^{sa.(bo).ach^2}$ goth arm geo Orig KJV ASV RSV NEB

omit: D W (it^{many}) syr^s $cop^{(bo)}$.

**53. Two witnesses — D (it) — instead read: <u>because he died?</u>

***54. Text: p66* B* S D F (it^{most}) vg^{cl} syr^{pal} $cop^{(bo)}$ (Diat) Tert Chry KJV ASV RSV

<u>our</u>: p66c.75 B^2 A C E G H W f^1 f^{13} (it) vg^{ww} $syr^{s.p.h}$ $cop^{sa.(bo)}$ goth arm eth geo (Diat) NEB

omit: cop^{ach^2}.

Mk. 9:1; Lk. 9:27.

cf. Oxyrhynchus Papyrus 654, Logion 1: He said, "Whoever hears these <u>words will never taste death</u>."

cf. Gospel of Thomas, Logion 1: He said, "Whoever will find the explanation of these words will not taste death."

[a]55. Cf. Mt. 11:27: "No one <u>knows</u> the Father except the Son and any one to whom the Son chooses to reveal him." cf. Lk. 10:22.

him and I keep his word.

56 Your father Abraham rejoiced that he was

to see*

my day; he saw it and was glad."[a]

57 The Jews then said to him, "You are not yet

fifty** NOTE

years old, and

have you seen Abraham?"***

58 Jesus said to them, "Truly, truly, I say to you,

before Abraham

was,****

I am."[b]

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56. Text: $p^{66.75}$ C D E F G H f^1 Clem KJV ASV RSV NEB

to know: B* S A D^a W.

**57. One Church Father -- Chry — and one ninth-century manuscript — 039 — instead read: forty.

***57. Text: p^{66} B S^c A C D W f^1 f^{13} it vg $syr^{p.h.pal}$ $cop^{(bo)}$ goth arm? geo KJV ASV RSV NEB

has Abraham seen you?: P^{75} S* syr^s $cop^{sa.(bo).ach^2}$ RSV^{mg} NEB^{mg}.

****58. Two witnesses — D it — omit this word.

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[a]56. Cf. Gen. 17:17: Then Abraham . . . laughed, and said to himself, "Shall a child be born to a man who is a hundred years old?"

[b]58. Cf. Prov. 8:22: The Lord created me at the beginning of his work, the first of his acts of old.

cf. Sir. 24:9: From eternity, in the beginning, he created me, and for eternity I shall not cease to exist.

cf. Col. 1:15,17: He is . . . the first-born of all creation;

59 So they took up stones to throw at him;[a] but Jesus hid himself, and went out of the temple.* NOTE

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*59. Text: $p^{66.75}$ B S^{*} D W (it^{most}) vg syr^{s} $cop^{sa.(bo).ach^2}$ arm (geo) Diat Orig Chry ASV RSV NEB

add: <u>and passed through the midst of them</u>: $S^{a.b}$ A C E F G H f1 f13 (it) $syr^{p.h.pal}$ $cop^{(bo)}$ goth eth (geo) Athan KJV ASV^{mg}.

---

17 He is before all things.

cf. Heb. 1:8,10: But of the Son he says, . . . [10] . . . "Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands."

cf. Justin, Apology II 6.3: And his Son . . . the Word . . . was with him . . . when in the beginning he created and arranged all things through him.

cf. Gospel of Thomas, Logion 19: Jesus said, "Blessed is he who was before he came into being."

[a]59. Cf. Gospel of Thomas, Logion 13: Thomas said to them, "If I tell you one of the words that he said to me, you will take up stones and throw at me."

IX. JOHN 9

A Man Born Blind is Healed and Converted — 9:1-41

As he passed by, he saw a man blind from his birth.
2 And his disciples asked him, "Rabbi, who sinned,
this man or his parents, that he was born blind?"[a]
3 Jesus answered, "It was not that this man sinned,
or his parents, but that the works of God might be
made manifest in him.[b]

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[a]2. Cf. Num. 14:18: "The Lord . . . will by no means clear the guilty, visiting the iniquity of fathers upon children."

cf. Tob. 3:3: "Do not punish me for my sins . . . and those which my fathers committed before thee."

cf. Lk. 13:2,4: "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered thus? 4 Or those eighteen upon whom the tower in Siloam fell and killed them, do you think that they were worse offenders than all the others who dwelt in Jerusalem?" cf. Mk. 2:9-11.

[b]1-3. Cf. Clementine Homilies XIX 22: When the disciples asked him about the man who was blind from his birth, and recovered his sight, if this man sinned or his parents, that he should be born blind, he answered, "Neither did this man sin at all, nor his parents, but that the power of God might be made manifest in him in the healing of the sins of ignorance."

4 We*

must work the works of him who sent

me,**

while it is day; night comes, when no one can work. 5 As long as I am
in the world, I am the light of the world." 6 As he said this,

he spat on the ground and made clay of the spittle

and anointed the man's eyes with the clay,[a] ***

7 saying to him, "Go, wash in the pool of Siloam" (which means Sent).
So he went and washed and came back seeing. 8 The neighbors and those
who had seen him before as a beggar, said, "Is not this the man who used
to sit and beg?" 9 Some said, "It is he"; others said, "No, but he is
like him." He said, "I am the man." 10 They said to him, "Then how
were your eyes opened?" 11 He answered,

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4. Text: p$^{66.75}$ B S D W (it) syr$^{(pal)}$ cop$^{sa.(bo)}$ (eth) (geo) Orig Jero ASV RSV NEB

<u>I</u>: S^{a} A C E F G H f^{1} f^{13} (it^{most}) vg syr$^{s.p.h}$ cop$^{(bo).ach^2}$ goth arm (eth) (geo) Diat Chry KJV NEB^{mg}.

**4. Text: B S^{a} A C D f^{1} f^{13} it vg syr$^{s.p.h.pal}$ cop$^{sa.(bo).ach^2}$ goth arm (eth) geo KJV ASV RSV NEB

<u>us</u>: p$^{66.75}$ S* W cop$^{(bo)}$ (eth).

***6. Text: p$^{66.75}$ S A C D E F G H W 0216 f^{1} f^{13} it vg syr$^{s.p.h.pal}$ cop$^{sa.bo.ach^2}$ goth arm geo Iren^{lat} KJV ASV RSV

<u>and spread it on the man's eyes</u>: B (Diat) NEB

<u>and made eyes from his clay</u>: (Diat).

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[a]6. Cf. Mk. 8:23: When <u>he had spit</u> on his eyes and laid his hands upon him, he asked him, "Do you see anything?"

"The man*

called Jesus made clay and anointed my eyes and said to me, 'Go to

Siloam** NOTE

and wash'; so I went and washed and

received my sight."*** NOTE

12 They said to him, "Where is he?" He said, "I do not know."

13 They brought to the Pharisees the man who had formerly been blind.
14 Now it was a sabbath day when Jesus made the clay and opened his eyes.
15 The Pharisees again asked him how he had received his sight. And he
said to them, "He put clay on my eyes, and I washed, and I see." 16 Some
of the Pharisees said, "This man is not from God, for he does not keep
the sabbath." But others said, "How can a man who is a sinner do such
signs?" There was a division among them. 17 So they again said to the
blind man, "What do you say about

him,****

since he has opened your eyes?" He said,

"He is a prophet."[a]

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*11. Text: p^{66} B S f^1 vg $syr^{s.(h).pal}$ $cop^{sa.(bo).ach^2}$ (goth?) ASV RSV NEB

"A man: p^{75} A C D^{gr} E F G H W f^{13} it $syr^{p.(h)}$ $cop^{(bo)}$ (goth) arm KJV.

**11. Text: $p^{66.75}$ B S C D W f^1 (it) ASV RSV NEB

the pool of Siloam: A E F G H f^{13} (it) vg KJV.

***11. One witness — D — instead reads: came back seeing.

****17. One witness — p^{75} — instead reads: yourself.

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[a]17. Cf. Mt. 14:5: And though he wanted to put him to death, he feared the people, because they held him to be a prophet. cf. Mt. 21:46.

18 The Jews did not believe

that he had been blind and had received his sight,*

until they called

the parents of the man who had received his sight,**

19 and asked them, "Is this your son, who you say was born blind? How
then does he now see?" 20 His parents answered, "We know that this is
our son, and that he was born blind; 21 but how he now sees we do not
know, nor do we know who opened his eyes. Ask him; he is of age, he
will speak for himself." 22 His parents said this because they feared
the Jews, for the Jews had already agreed that if any one should confess
him to be Christ, he was to be put out of the synagogue. 23 Therefore
his parents said, "He is of age, ask him."

24 So for the second time they called the man who had been blind,
and said to him, "Give God the praise; we know that this man is a sinner."
25 He answered, "Whether he is a sinner, I do not know; one thing I know,
that though I was blind, now I see."

26 They said to him,***

"What did he do to you? How did he open your eyes?" 27 He answered
them, "I have told you already, and

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*18. Two witnesses — (it) syr^s — instead read: <u>that he had been blind</u>. Two other witnesses — D f — instead read: <u>concerning him</u>.

**18. Of our witnesses these — p66* f1 it syr^s cop^{bo} — instead read: <u>his parents</u>: NEB.

***26. Text: P75 B S* D W (it) vg syr^s cop$^{sa.bo}$ ASV RSV NEB

add: <u>again</u>: p66 S^a A E F G H f1 f13 (it) KJV.

you would not listen.*

Why do you want to hear it again? Do you too want to become his disci-
ples?" 28 And they reviled him, saying, "You are his disciple, but we
are disciples of Moses.

29 We know that God has spoken to Moses,** NOTE
but as for this man, we do not know where he comes
from."[a]

30 The man answered, "Why, this is a marvel! You do not know where he
comes from, and yet he opened my eyes.

31 We know that God does not listen to sinners, but
if any one is a worshiper of God and does his will,
God listens to him.[b]

32 Never since the world began has it been heard that any one opened the
eyes of a man born blind. 33 If this man were not from God, he could do
nothing." 34 They answered him, "You were born in utter sin, and would
you teach us?" And they cast him out.

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*27. Of our witnesses these — P66 (it) vg syr[s] — instead read: you listened.

**29. One witness — D — at this point adds: and that God does not listen to sinners.

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[a]29. Egerton Papyrus 2 I: And when they said, "We know that God has spoken to Moses, but as for you, we do not know where you come from," Jesus answered and said to them, "Already is accusation raised against your unbelief."

[b]31. Cf. Prov. 15:29: The Lord is far from the wicked, but he hears the prayer of the righteous.

35 Jesus heard that they had cast him out, and having found him he
said, "Do you believe in the Son

of man?"* NOTE

36 He answered, "And who is he, sir, that I may believe in him?" 37 Je-
sus said to him, "You have seen him, and it is he who speaks to you."

38 He said, "Lord, I believe"; and he worshiped him.

39 Jesus said,** NOTE

"For judgment I came into this world,

that those who do not see may see,[a]

and that those who see may become blind."[b]

40 Some of the Pharisees near him heard this, and they said to him, "Are
we also blind?" 41 Jesus said to them, "If you were blind, you would
have no guilt; but now that you say, 'We see,' your guilt remains.

---

*35. Text: $p^{66.75}$ B S D W (it) syr^{s} $cop^{sa.(bo).ach^{2}.fay}$ (eth) (Chry) ASV^{mg} RSV NEB

<u>of God</u>: A E F G H f^{1} f^{13} (it^{most}) vg $syr^{p.h.pal}$ $cop^{(bo)}$ goth arm (eth) geo Tert Orig (Chry) KJV ASV RSV^{mg} NEB^{mg}.

**38,39. These witnesses — P^{75} S* W (it) — omit all of verse 38 and these first words of verse 39.

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[a]39. Cf. Gospel of Truth 30:14-16: Blessed is he who has opened the eyes of the blind!

[b]39. Cf. Lk. 8:10: "For others they are in parables, so that <u>seeing</u> they may not see." cf. Mt. 13:13; Mk. 4:12.

X. JOHN 10

Jesus Calls Himself the Good Shepherd — 10:1-21

"Truly, truly, I say to you, he who does not enter the sheepfold by
the door but climbs in by another way, that man is a thief and a robber;
2 but he who enters by the door is the shepherd of the sheep. 3 To him
the gatekeeper opens;

the sheep hear his voice, and he calls his own sheep
by name[a]

and leads them out. 4 When he has brought out all his own,

he goes before them, and the sheep follow him, for
they know his voice,[b]

5 A stranger they will not follow, but they will flee from him, for they
do not know the voice of strangers." 6 This figure Jesus used with them,
but they did not understand what he was saying to them.

7 So Jesus again said to them, "Truly, truly, I say to you, I am the
door*
of the sheep.

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*7. Two witnesses — P^{75} cop^{sa} — instead read: <u>shepherd</u>.

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[a]3. Cf. Ps. 95:7 (94:7 LXX): We are the people of his pasture, and <u>the sheep</u> of his hand.

[b]4. Cf. Ignatius to Philadelphians 2:1: Wherever the shepherd is, there <u>follow</u> as <u>sheep</u> do.

8 All* NOTE

who came

before me**

are thieves and robbers;[a]

but the sheep did not heed them.

9 I am the door;[b]

if any one enters by me, he will be saved,[c]

---

*8. One witness — D — omits this word.

**8. Text: p66 B S^{c} A C D W f^{1} f^{13} (it) syr$^{(h)}$ cop$^{(bo)}$ arm eth geo Valians Clem Orig Jero KJV ASV RSV NEB

omit: p75.45^{vid} S* E F G H (it^{most}) vg syr$^{s.p.(h).pal}$ cop$^{sa.(bo).ach^2}$ goth Diat Manics^{acc} Theophy Chry ASV^{mg}.

---

[a]7,8. Cf. Irenaeus, Against Heresies III 4.1: We should not seek from others the truth that is easy to obtain from the Church; . . . For she is the entrance to life; all others are thieves and robbers.

[b]9. Gospel of Naassenes (acc to Hippolytus, Refutation V 3, as he writes): Because of this, he said, Jesus says, "I am the true gate."

[c]9. Clementine Homilies III 52: He himself being a true prophet was saying, "I am the gate of life; he who enters by me enters into life."

cf. Hermas, Similitudes IX 12.3,6: "They who are destined to be saved enter the kingdom of God through the gate. 6 . . . the gate is the Son of God, the only entrance to the Lord."

cf. Ignatius to Philadelphians 9:1: "He is the door of the Father through which Abraham, Isaac, Jacob, the prophets, the apostles, and the church all enter."

and will go in and out and find pasture.[a]

10 The thief comes only to steal and kill and destroy; I came that they

may have life*

and have it abundantly.**

11 I am the good shepherd.[b]

The good shepherd

lays down***

his life for the sheep.

12 He who is a hireling and not a shepherd, whose own

the sheep are not, sees the wolf coming and leaves

the sheep and flees; and the wolf snatches them and

scatters them.[c] [d]

---

*10. One witness — S — instead reads: <u>may have eternal life</u>.

**10. Of our witnesses these — P^{66*} D (it) — omit these words.

***11. Text: $P^{66.75}$ B S^{c} A W f^{1} f^{13} (it) $syr^{p.h}$ $cop^{sa.ach^{2}.fay}$ goth arm geo Clem Tert $Orig^{gr.lat}$ Euseb Chry ASV RSV NEB

<u>gives</u>: P^{45} S* D (it) vg $syr^{s.pal}$ cop^{bo} Diat KJV.

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[a]9. Cf. Num. 27:16,17: "Let the Lord . . . appoint a man over the congregation, 17 who shall . . . lead them out and bring them in; that the congregation of the Lord may not be as sheep which have no shepherd."

[b]11. Cf. Ps. 23:1 (22:1 LXX): The Lord is my shepherd.

[c]12. Cf. Mk. 14:27: "It is written, 'I will strike the shepherd, and the sheep will be <u>scattered</u>.'" cf. Mt. 26:31.

[d]12,16. Cf. Ignatius to Philadelphians 2:2: There are many <u>wolves</u> plausible enough to entrap by evil pleasure those who run God's race. But if you stand as one, there will be no place for them.

13 He flees because he is a hireling and cares nothing for the sheep.

14 I am the good shepherd;[a]

I know my own and my own know me, 15 as

the Father knows me and I know the Father;[b]

and I lay down*

my life for the sheep. 16 And I have other sheep, that are not of this
fold; I must bring them also, and they will heed my voice.

So there shall be**

one flock, one shepherd.[c] [d]

17 For this reason the Father loves me, because

I lay down my life, that I may take it again. 18 No one

takes***

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*15. Text: B S^{c} A f^{1} f^{13} (it^{most}) vg syr$^{s.p.h.pal}$ cop$^{sa.(bo).ach^{2}}$ goth arm geo Euseb Athan KJV ASV RSV NEB

<u>and I give</u>: P$^{66.45}$ S* D W (it) cop$^{(bo)}$ Diat.

**16. Text: P^{66} S* A E F G H f^{13} (it^{most}) vg syr$^{s.p.(h)}$ Diat Euseb KJV ASV^{mg} RSV NEB

<u>So they shall become</u>: P^{45} B S^{c} C D W f^{1} (it) syr$^{(h).pal}$ cop$^{sa.bo.ach^{2}}$ goth arm geo Clem ASV.

***18. Text: P^{66} S^{c} A D W f^{1} f^{13} it vg syr$^{s.p.h.pal}$ cop$^{sa.bo.ach^{2}}$ goth arm geo Orig$^{gr.lat}$ Cypr Euseb KJV ASV RSV

<u>has taken</u>: P^{45} B S* ASV^{mg} NEB.

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[a]14. Cf. Heb. 13:20: Now may the God of peace who brought again from the dead our Lord Jesus, the great <u>shepherd</u> of the sheep . . . .

[b]15. Cf. Mt. 11:27: "No one <u>knows</u> the Son except <u>the Father</u>, and no one <u>knows the Father</u> except the Son and any one to whom the Son chooses

it from me,[a]

but I lay it down of my own accord. I have power to

lay it down, and I have power to take it again;[b] NOTE

this charge I have received from my Father."[c]

19 There was again a division among the Jews because of these words.

20 Many of them said,

"He has a demon,[d]

and he is mad; why listen to him?" 21 Others said,

"These are not the sayings of one who has a demon. Can

a demon open the eyes of the blind?"[e]

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to reveal him." cf. Lk. 10:22.

[c]16,12. Cf. Ignatius to Philadelphians 2:2: There are many wolves plausible enough to entrap by evil pleasure those who run God's race. But if you stand as one, there will be no place for them.

[d]16. Cf. Ezek. 34:23: "And I will set up over them one shepherd, my servant David." cf. Ezek. 37:24.

[a]18. Cf. Gospel of Truth 20:25,30-34: He was nailed to a tree . . . After he had divested himself of these rags that perish, he clothed himself with the imperishability that no one is able to take from him.

[b]17,18. Cf. Gospel of Philip 9: Christ came . . . . Not only when he came did he lay down his soul when he desired but from the day that the world came into being, he laid down his soul. At the moment when he desired, he came then to take it, since it had been left as a pledge.

[c]18. Cf. Hermas, Similitudes V 6.3: "He showed them the ways of life and gave them the law which he had received from his Father."

[d]20. Cf. Mk. 3:22: And the scribes . . . said, "He is possessed by

Jesus as Son of God is Rejected by the Jews -- 10:22-42

22 It was the feast of the Dedication at Jerusalem;

23 it was winter,[a]

and Jesus was walking in the temple, in the portico of Solomon. 24 So the Jews gathered round him and said to him, "How long will you keep us in suspense?

If you are the Christ, tell us plainly." 25 Jesus answered them,

"I told*

you, and

you do not believe.[b] **

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*25. Of our witnesses these — D (it) vg syr[s] -- instead read: I am telling.

**25. Two of our witnesses — D f[13] — instead read: you do not believe me. One of our witnesses — B — instead reads: you did not believe: KJV.

Beelzebul."

[e]20,21. Cf. Wisd. 5:4: "This is the man whom we once held in derision and made a byword of reproach -- we fools! We thought that his life was madness and that his end was without honor."

[a]22,23. Cf. Num. 7:10: And the leaders offered offerings for the dedication of the altar on the day it was anointed.

cf. 1 Macc. 4:59: Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of the dedication of the altar should be observed with gladness and joy for eight days, beginning with the twenty-fifth day of the month of

The works that I do in my Father's name, they bear wit-
ness to me;[a]
26 but you do not believe, because you do not belong to my
sheep.*
27 My sheep hear my voice, and I know them, and they follow me;
28 and I give them eternal life,[b]
and they shall never perish, and no one shall snatch
them out of my hand.[c]
29 My Father, who has given them to me,**

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*26. Text: p$^{66c.75}$ B S W (it) vg cop$^{sa.(bo).ach^2}$ arm (geo) ASV RSV NEB

add: <u>as I told you</u>: p^{66*} A D E F G H f^1 f^{13} (it^{most}) syr$^{s.p.h.pal}$ cop$^{(bo)}$ goth eth (geo) Diat Chry KJV.

**29. Text: p$^{66.75vid}$ B^2 A D E F G H f^1 f^{13} (it) syr$^{s.p.h.pal}$ cop$^{sa.(bo).ach^2}$ arm geo Adam Chry KJV ASV RSV NEB

<u>What my Father has given to me</u>: B* S W (it^{most}) vg cop$^{(bo)}$ goth Jero ASV^{mg} RSV^{mg} NEB$^{mg^2}$.

Chislev. cf. 2 Macc. 10:5,6.

[b]24,25. Cf. Lk. 22:67: "<u>If you are the Christ, tell us.</u>" But he said to <u>them</u>, "If <u>I tell you, you</u> will <u>not believe</u>." cf. Mt. 26:63; Mk. 14:61.

[a]25. Cf. Egerton Papyrus 2 III: <u>The things that</u> you <u>do bear witness beyond</u> all the prophets.

[b]28. 1 Jn. 2:25: And this is what he has promised us, <u>eternal life</u>.

[c]28. Cf. Wisd. 3:1: But the souls of the righteous are in the hand of God, and no torment will ever touch them.

is greater than all, and no one is able to snatch them out of the Father's
hand.

30 I and the Father are one."[a] NOTE

31 The Jews took up stones again to stone him.[b]

32 Jesus answered them, "I have shown you many good works from the Father; for which of these do you stone me?"

33 The Jews answered him, "We stone you for no good work but for blasphemy; because you, being a man, make yourself God."[c]

34 Jesus answered them,

"Is it not written in

your law*

'I said, you are gods'?[d] NOTE

35 If he called them gods to whom the word of God came

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*34. Text: $p^{66.75}$ B S^{a} A W f^{1} f^{13} (it) $syr^{p.h.pal}$ $cop^{sa.bo.ach^2}$ goth arm (geo) (Euseb) Athan KJV ASV RSV NEB

the law: p^{45} S* D (it^{most}) syr^{s} (geo) Tert Cypr (Euseb).

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a30. Ignatius to Smyrneans 3:2: In his spirit he was one with the Father.

b31. Egerton Papyrus 2 I: . . . to gather up stones to stone him.

cf. Gospel of Thomas, Logion 13: Thomas said to them, "If I tell you . . . you will take up stones and throw at me."

c33. Cf. Lev. 24:16: "He who blasphemes the name of the Lord shall be put to death; all the congregation shall stone him."

cf. Mk. 14:64: "You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death. cf. Mt. 26:65.

d34. Ps. 82:6 (81:6 LXX): I say, "You are gods."

(and scripture cannot be broken),[a]

36 do you say of him whom the Father consecrated and sent into the world,
'You are blaspheming,' because I said, 'I am the Son of God'? 37 If I
am not doing the works of my Father, then do not believe me; 38 but if I
do them, even though you do not believe me, believe the works, that you
may know

and understand*

that

the Father is in me and I am in the Father."[b]

39 Again they tried to arrest him, but he escaped from
their hands.[c]

40 He went away

---

*38. Text: $P^{66.75.45}$ B W f^1 (it) syr^{pal} $cop^{sa.bo.ach^2}$ arm eth geo Athan ASV RSV NEB

and believe: S A E F G H f^{13} (it) vg $syr^{p.h}$ goth Diat KJV

omit: D (it^{most}) syr Tert Cypr.

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a35. Cf. Lk. 16:17: "It is easier for heaven and earth to pass away, than for one dot of the law to become void." cf. Mt. 5:18.

b38. Acts of Peter 20: "He is in the Father and the Father in him."

c39. Egerton Papyrus 2 I: But the Lord himself escaped from their hands and turned away from them.

cf. Lk. 4:29,30: And they . . . put him out of the city, and led him to the brow of the hill . . . that they might throw him down headlong.
30 But passing through the midst of them he went away.

cf. Mt. 10:23: "When they persecute you in one town, flee to the next."

again*

across the Jordan to the place where John at first baptized, and there
he remained. 41 And many came to him; and they said, "John did no sign,
but everything that John said about this man was true." 42 And many
believed in him there.

---

*40. Of our witnesses these — P^{66} (it) syr$^{s.p}$ Orig — omit this word.

XI. JOHN 11

The Resurrection of Lazarus — 11:1-44

Now a certain man was ill, Lazarus of Bethany, the
village of Mary and her sister Martha. 2 It was Mary
who anointed the Lord with ointment and wiped his feet
with her hair, whose brother Lazarus was ill.[a]
3 So the sisters sent to him, saying, "Lord, he whom you love is ill."
4 But when Jesus heard it he said, "This illness is not unto death; it
is for the glory of God, so that

the Son of God*

may be glorified by means of it."

5 Now Jesus

loved**

---

*4. These witnesses — P^{45} it syr^{s} cop^{sa} — instead read: <u>his Son</u>. Another witness — P^{66*} — instead reads: <u>the Son</u>.

**5. Two witnesses — D (it) — have here a different Greek word for "loved," indicating the warmer, more personal kind of love. See note on Jn. 21:15.

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[a]1,2. Cf. Lk. 10:38,39: He entered a <u>village</u>; and a woman named <u>Martha</u> received him into her house. 39 And she had a <u>sister</u> called <u>Mary</u>.

Martha and her sister*

and Lazarus.[a]

6 So when he heard that he was ill, he stayed two days longer in the
place where he was. 7 Then after this he said to

the disciples,**

"Let us go into Judea again." 8 The disciples said to him, "Rabbi, the
Jews were but now seeking to stone you, and are you going there again?"
9 Jesus answered, "Are there not twelve hours in the day? If any one
walks in the day, he does not stumble, because he sees the light of this
world.

10 But if any one walks in the night, he stumbles, because the light is not in him."[b] ***

11 Thus he spoke, and then he said to them,

"Our friend Lazarus has fallen asleep, but I go to awake him out of sleep."[c]

---

*5. One of our witnesses — f13 — instead reads: Mary and her sister Martha.

**7. Of our witnesses these — A D f13 (it) vg — instead read: his disciples: KJV NEB.

***10. Two witnesses — D cop(sa) — instead read it; by agreeing in Greek gender, it obviously then refers to "night."

---

[a]5. Cf. Mk. 10:21: And Jesus looking upon him loved him.

[b]10. Cf. 1 Jn. 2:11: But he who hates his brother . . . walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

[c]11. Cf. Mt. 27:52: The tombs also were opened, and many bodies of

12 The disciples said to him, "Lord, if he has fallen asleep,

he will recover."*

13 Now Jesus had spoken of his death, but they thought that he meant
taking rest in sleep. 14 Then Jesus told them plainly,

"Lazarus** NOTE

is dead; 15 and for your sake I am glad that I was not there, so that you
may believe. But let us go to him." 16 Thomas, called the Twin, said to
his fellow disciples, "Let us also go,

that we may die with him."[a]

17 Now when Jesus came,***

he found that Lazarus had already been in the tomb four days.

18 Bethany was near Jerusalem,[b]

---

*12. Text: ASV RSV NEB

he shall do well: KJV

NOTE: The Greek literally reads *he will be saved*; but one witness — P75 — instead reads: *he will get up*.

**14. These witnesses — D (it) Hipp — instead read: *Our friend Lazarus*: KJV ASV.

***17. Of our witnesses these — S^a A^2 D syr$^{s.p}$ cop$^{(bo)}$ — at this point add: *to Bethany*.

---

the saints who *had fallen asleep* were raised. cf. Mt. 9:24; Mk. 5:39; Lk. 8:52.

[a]16. Cf. Mk. 14:31: "If I must *die* with you, I will not deny you."

cf. Rom. 6:8: If we have *died* with Christ, we believe that we shall also live with him.

[b]18. Cf. Mt. 21:17: He went out of the city to *Bethany* and lodged there.

about two miles*

off, 19 and many

of the Jews**

had come to

Martha***

and Mary to console them concerning their brother. 20 When Martha heard
that Jesus was coming, she went and met him, while Mary sat

in the house.****

21 Martha said to Jesus,

"Lord,*****

if you had been here, my brother would not have died. 22 And even now I
know that whatever you ask from God, God will give you." 23 Jesus said
to her, "Your brother will rise again." 24 Martha said to him,

"I know that he will rise again in the resurrection

at the last day."a

---

*18. Text: RSV NEB—"just under two miles"

<u>about fifteen furlongs</u>: KJV ASV.

**19. One witness — D — instead reads: <u>of Jerusalem</u>. NEB instead reads: <u>from the city</u>.

***19. Text: $p^{66.75}$ B S C* D W it vg syr$^{p.pal}$ cop$^{sa.bo.ach^2}$ arm geo Diat KJV ASV RSV NEB

<u>the home of Martha</u>: p^{45vid} A C^3 E F G H f^1 f^{13} syr^{hvid} goth.

****20. One of our witnesses — p^{66} — instead reads: <u>in her house</u>. NEB reads: <u>at home</u>.

*****21. Two witnesses — B syr^s — omit. NEB instead reads: <u>"Sir</u>.

---

a24. Cf. Dan. 12:2: "Many of those who sleep in the dust of the

25 Jesus said to her, "I am the resurrection

and the life;*

he who believes in me,

though he die, yet shall he live,[a]

26 and whoever lives and believes

in me**

shall never die. Do you believe this?" 27 She said to him,

"Yes, Lord;*** NOTE

I believe that you are the Christ, the Son of God,[b]

he who is coming into the world."

28 When she had said

---

*25. Text: P$^{66.75}$ B S A C D W f^{1} f^{13} (it^{most}) vg syr$^{p.h.pal}$ cop$^{sa.bo.ach^2.fay}$ goth arm geo KJV ASV RSV NEB

omit: P^{45vid} (it) syr^{s} Orig Cypr RSV^{mg} NEB^{mg}.

**26. One witness — W — omits these words.

***27. One witness — P^{66} — at this point adds: I believe.

---

earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

cf. 2 Macc. 7:14: "One cannot but . . . cherish the hope that God gives of being raised again by him."

cf. Acts 24:15: "Having a hope in God . . . that there will be a resurrection of both the just and the unjust."

[a]25. Cf. 1 Pet. 2:24: He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness.

cf. Rev. 1:18: "I died, and behold I am alive for evermore."

27. Cf. Mt. 16:16: "You are the Christ, the Son of the living God."

this,*

she went and called her sister Mary, saying quietly, "The Teacher is
here and is calling for you." 29 And when she heard it, she rose
quickly and went to him. 30 Now Jesus had not yet come to the village,
but was still in the place where Martha had met him. 31 When the Jews
who were with her in the house, consoling her, saw Mary rise quickly and
go out, they followed her,

supposing**

that she was going to the tomb to weep there.[a]

32 Then Mary, when she came where Jesus was and saw him, fell at his
feet, saying to him, "Lord, if you had been here, my brother would not
have died." 33 When Jesus saw her weeping, and the Jews who came with
her also weeping, he was deeply moved in spirit and troubled; 34 and he
said, "Where have you laid him?" They said to him, "Lord, come and see."

35 Jesus wept.[b]

36 So the Jews said, "See how he loved him!" 37 But some of them said,

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*28. Of our witnesses these — P^{66} A D E F G H f^1 f^{13} — instead read: <u>these things</u>: NEB—"these words".

**31. Text: B S C* D W f^1 f^{13} (it) $syr^{p.(h)}$ cop^{bo} arm eth geo ASV RSV NEB

<u>saying</u>: P^{66} A C^2 E F G H (it^{most}) vg $syr^{(h).pal}$ $cop^{sa.ach^2}$ goth Diat KJV

<u>giving glory</u>: P^{75} syr^s.

---

[a]31. Cf. Wisd. 19:3: They were . . . lamenting at the graves of their dead.

[b]35. Cf. Lk. 19:41: When he . . . saw the city he wept over it.

"Could not he who opened the eyes of the blind man have kept this man
from dying?"

38 Then Jesus, deeply moved again, came to the tomb; it was a cave,
and a stone lay upon it. 39 Jesus said, "Take away the stone." Martha,

the sister of the dead man,* NOTE

said to him,

"Lord,**

by this time there will be an odor,***

for he has been

dead****

four days." 40 Jesus said to her, "Did I not tell you that if you would
believe you would see the glory of God?"

41 So they took away the stone.[a]

And Jesus lifted up his eyes and said, "Father, I

thank thee[b]

---

*39. Two witnesses — it syr^{s} — omit these words.

**39. One witness — P^{66} — omits this word. NEB instead reads: "Sir. Another witness — syr^{s} — at this point adds as Martha's words: why are they taking away the stone?

***39. Text: KJV ASV^{mg} RSV NEB

by this time the body decays: ASV.

****39. Text, with Greek word missing but supplied in English: KJV ASV RSV

there: NEB.

---

[a]41. Cf. Lk. 24:2: They found the stone rolled away from the tomb.

[b]41. Cf. Mt. 14:19: He looked up to heaven, and blessed . . . the loaves.

that thou hast heard me. 42 I knew that thou hearest me always, but I
have said this on account of the people standing by, that they may be-
lieve that thou didst send me." 43 When he had said this, he cried with
a loud voice, "Lazarus, come out." 44 The dead man came out, his hands
and feet bound with bandages, and his face wrapped with a cloth. Jesus
said to them, "Unbind him, and let him go."

<u>The Jewish Plot to Kill Jesus — 11:45-57</u>

45 Many of the Jews therefore, who had come with Mary and had seen

what*

he did, believed in him; 46 but some of them went to the Pharisees and
told them what Jesus had done. 47 So the chief priests and the Phari-
sees gathered the council, and said,

"What are we to do?[a] NOTE

For this man performs many signs.[b]

48 If we let him go on thus, every one will believe in him, and the Ro-
mans will come and destroy both

---

*45. English text: RSV NEB

Greek, <u>what things</u>: $p^{66c.6.45}$ S A* E F G H W f^{13} (it^{most}) vg $syr^{(s?).(p?).h.(pal?)}$ cop^{bo} (geo?) Orig KJV ASV^{mg}

Greek, <u>what thing</u>: p^{66*vid} B A^{2} C* D f^{1} (it) $syr^{(s?).(p?).(pal?)}$ $cop^{sa.ach^2}$ goth arm eth (geo?) ASV

<u>what sign</u>: C^{2}.

---

[a]47-53. To the plot by the Sanhedrin, add Mt. 26:1-5; Mk. 14:1,2; Lk. 22:1,2.

[b]47. Cf. Acts 4:16: "<u>what shall we do</u> with <u>these men</u>? <u>For</u> . . . a notable <u>sign</u> has been performed through them."

our holy place*

and our nation." 49 But one of them, Caiaphas, who was high priest that
year, said to them, "You know nothing at all; 50 you do not understand

that it is expedient

for you**

that one man should die for the people,[a]

and that the whole nation should not perish." 51 He did not say this of
his own accord, but being high priest that year he prophesied that

Jesus should die for the nation, 52 and not for the
nation only, but to gather into one the children of
God who are scattered abroad.[b]

53 So from that day on they took counsel how to put him to death.

54 Jesus therefore no longer went about openly among the Jews, but
went from there

---

*48. Text: RSV NEB—"our temple"

<u>our place</u> (so the Greek): KJV ASV RSV^{mg}.

**50. Text: p$^{66.45}$ B D (it^{most}) vg^{cl} cop$^{(bo)}$ (Diat) (Orig^{lat}) (Chry) ASV RSV NEB

<u>for us</u>: A E F G H W 065 f^{1} f^{13} (it) vg^{ww} syr$^{s.p.h.pal}$ cop$^{(sa)}$. ach^{2} arm eth geo (Diat) (Orig) KJV

omit: S cop$^{(sa).(bo)}$ (Chry).

---

a50. Cf. 2 Cor. 5:14: <u>One has died for</u> all.

cf. 1 Tim. 2:5,6: . . . Christ Jesus, 6 who gave himself as a ransom for all.

b51,52. Cf. 1 Jn. 2:2: He is the expiation for our sins, and <u>not</u> for ours <u>only but</u> also for the sins of the whole world.

to the country*

near the wilderness, to a town called Ephraim; and there he stayed with

the disciples.

55 Now the Passover of the Jews was at hand, and

many went up from the country to Jerusalem before

the Passover, to purify themselves.[a]

56 They were looking for Jesus and saying to one another as they stood

in the temple, "What do you think? That he will not come to the feast?"

57 Now the chief priests and

the Pharisees**

had given

orders***

that if any one knew where he was, he should let them know, so that they

might arrest him.

---

*54. One witness — D — at this point adds a word that may be read: named Ephraim. Two witnesses — P^{66*} syr^{s} — by omitting later in the verse to a town serve similarly to identify the larger area as Ephraim.

**57. One witness — P^{45} — instead reads: the elders.

***57. Of our witnesses these — P^{66} A D E F G H f^{13} (it) vg — instead read: an order: KJV ASV.

---

[a]55. Cf. 2 Chr. 30:17: There were many . . . who had not sanctified themselves; therefore the Levites had to kill the passover lamb for every one who was not clean.

XII. JOHN 12

The Anointing of Jesus and the Plot against

Lazarus -- 12:1-11

Six* NOTE

days before the Passover, Jesus came to Bethany, where

Lazarus**

was, whom Jesus had raised from the dead.

2 There they made him a supper; Martha served,[a]

and Lazarus was one of those at table with him. 3 Mary took a pound of

costly ointment of pure nard and

anointed the feet of Jesus[b]

and wiped his feet with her hair; and the house was filled with the

---

*1. Apparently one witness -- P^{66} -- originally instead read: Five.

**1. Text: B S C W (it^{many}) $syr^{p.pal}$ $cop^{sa.(bo)}$ eth Diat Chry ASV RSV NEB

add: who had been dead: P^{66} A D E F G H 065 0217^{vid} f^1 f^{13} (it^{some}) $syr^{s.h}$ $cop^{(bo).ach.ach^2}$ goth arm geo KJV.

---

a2. Cf. Lk. 10:40: But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me."

b3. To the anointing of Jesus, 1-8, add Mt. 26:6-13 and Mk. 14:3-9; cf. Lk. 7:36-50.

fragrance of the ointment. 4 But

Judas Iscariot, one of his disciples*

(he who was to betray him), said, 5 "Why was this ointment not sold for

three hundred denarii**

and given to the poor?"[a]

6 This he said, not that he cared for the poor but because he was a
thief, and as he had the money box he used to take what was put into it.
7 Jesus said, "Let her alone,

---

*4. Text: $p^{66.75vid}$ B S C W 0217^{vid} f^1 (it) vg $syr^{s.p.pal}$ $cop^{sa.(bo).ach^2}$ arm eth (geo) ASV RSV NEB

<u>one of his disciples, Judas Iscariot son of Simon</u>: A E H 065 f^{13} (it) syr^h goth (geo) KJV

<u>one of his disciples, Judas Simon Iscariot</u>: F G (it^{most}) $cop^{(bo)}$

<u>one of his disciples, Judas from Kerioth</u>: D (it)

<u>Judas Iscariot</u>: $cop^{(bo)}$.

**5. Text (with footnote: denarius was worth about twenty cents): RSV

<u>three hundred pence</u>: KJV

<u>three hundred shillings</u> (with footnote referring to note on 6:7: the word in the Greek denotes a coin worth about eight pence half penny, or nearly seventeen cents): ASV

<u>thirty pounds</u> (with footnote: literally 300 denarii): NEB

NOTE: one of our witnesses — f^{13} — instead reads: <u>two hundred denarii</u>.

---

a5. Cf. Mt. 19:21: Jesus said to him, " . . . <u>give to the poor</u>." cf. Mk. 10:21.

let her keep*

it for the day of my burial.

8 The poor you always have with you,[a]

but you do not always have me.*[b] NOTE **

9 When

the great crowd*** NOTE

of the Jews learned that he was there, they came not

only****

on account of Jesus but also to see Lazarus, whom he had raised from the
dead. 10 So the chief priests planned to put Lazarus also to death,

---

*7. Of our witnesses these — A E F G H f^{1} f^{13} (it) — instead read: <u>she has kept</u>: KJV.

**8. Text, include entire verse: p^{66} B S A W 065 f^{1} f^{13} (it^{most}) vg $syr^{p.h.pal}$ $cop^{sa.bo.ach2}$ goth arm geo KJV ASV RSV NEB

<u>The poor you always have</u>: P^{75}

omit entire verse: D (it) syr^{s} NEB^{mg}

NOTE: one eighth-century uncial manuscript — 0250 — omits both verses 7 and 8.

***9. Text: p^{66c} B S W ASV RSV

<u>a great crowd</u>: $p^{66*.75}$ A E F G H f^{1} f^{13} KJV—"much people" NEB.

****9. Two of our witnesses — D (it) — omit this word and then later omit: <u>also</u>.

---

[a]8. Cf. Deut. 15:11: "For the poor will never cease out of the land."

[b]8. Mt. 26:11: "<u>For you always have the poor with you, but you will not always have me.</u>" Add Mk. 14:7.

11 because on account of him many of the Jews were going away and believing in Jesus.

The Triumphal Entry of Jesus into Jerusalem -- 12:12-19

(Mt. 21:1-11; Mk. 11:1-10; Lk. 19:29-40)

12 The next day

a great crowd*

who had come to the feast heard that Jesus was coming

to Jerusalem. 13 So they took branches of palm trees

and went out to meet him,[a]

crying, "Hosanna! Blessed is he who comes in the

name of the Lord,[b] NOTE

---

12. Text: p^{2vid} S A C D E F G H W f^1 it vg $syr^{p.h.pal}$ $cop^{sa.(bo).ach^2}$ goth arm geo Orig KJV ASV RSV

---

[a]12,13. Cf. 1 Macc. 13:51 (on the occasion of the Jews' gaining of their freedom, 141 B.C., speaking of entering the citadel at Jerusalem): On the twenty-third day of the second month, in the one hundred and seventy-first year, the Jews entered it with praise and palm branches . . . because a great enemy had been crushed and removed from Israel.

cf. 2 Macc. 10:7: Therefore bearing . . . beautiful branches and fronds of palm, they offered hymns of thanksgiving to him who had given success to the purifying of his own holy place.

cf. Rev. 7:9: Behold, a great multitude . . . from every nation . . . standing before . . . the Lamb . . . with palm branches in their hands.

[b]13. Ps. 118:26 (117:26 LXX): Blessed be he who enters in the name

even the King of Israel!"[a]

14 And Jesus found a young ass and sat upon it; as
it is written, 15 "Fear not, daughter of Zion; behold,
your king is coming, sitting on an ass's colt!"[b]

16 His disciples did not understand this at first;
but when Jesus was glorified, then they remembered
that this had been written of him and had been done
to him.[c]

17 The crowd that had been with him
when he called Lazarus out of the tomb and raised
him from the dead bore witness.*

---

*17. Text, beginning with "when he called": B S A W f^1 f^{13} (it) vg $syr^{h.pal}$ goth eth (geo) KJV ASV RSV NEB

<u>bore witness that he called Lazarus</u> (and on to verse's end): p66 D E* (it^{most}) $syr^{s.p}$ $cop^{sa.bo.ach^2}$ arm (geo) Diat Chry.

<u>of the Lord</u>!

Mk. 11:9: "<u>Hosanna! Blessed is he who comes in the name of the Lord</u>!" Add Mt. 21:9; Lk. 19:38.

cf. Clement of Alexandria, Instructor I 5.12: "Plucking," it is said, "branches of . . . palm trees, the children went out to meet the Lord, and cried, 'Hosanna . . . ! Blessed is he who comes in the name of the Lord.'"

[a]13. Cf. Mk. 15:32: " . . . the Christ, <u>the King of Israel</u>."

[b]14,15. Zech. 9:9: Rejoice greatly, O <u>daughter of Zion</u>! Shout aloud, O daughter of Jerusalem! <u>Lo, your king comes</u> to you; triumphant and victorious is he, humble and riding on an ass, on a <u>colt</u> the foal of

18 The reason why

the crowd*

went to meet him was that they heard he had done this sign. 19 The Phar-

isees then said

to one another,**

"You see that you can do nothing;***

look,

the world****

has gone after him."

<u>Jesus Concludes His Public Ministry — 12:20-50</u>

20 Now among those who went up to worship at the

feast were some Greeks.[a]

21 So these came to Philip, who was from Bethsaida in Galilee, and said

to him, "Sir, we wish to see Jesus." 22 Philip went and told Andrew;

---

*18. Two of our witnesses — P^{75*} W — instead read: <u>a crowd</u>.

**19. Two of our witnesses — P^{66*} D — instead read: <u>to them</u>.

***19. Some interpreters regard these words as a statement: ASV^{mg} RSV NEB

Other interpreters regard them as a command: ASV

Other interpreters regard them as a question: KJV.

****19. Of our witnesses these — D f^{13} (it) vg $syr^{s.p}$ cop^{bo} — instead read: <u>all the world</u> (i.e., every one).

---

an ass.

[c]16. Cf. Lk. 24:45: Then he opened their minds to understand the scriptures.

[a]20. Cf. Mk. 7:26: <u>Now</u> the woman <u>was a Greek</u>.

Andrew went with Philip and they told*

Jesus. 23 And Jesus answered them,

"The hour has come for the Son of man to be glorified.[a]

24 Truly, truly, I say to you,

unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.[b]

---

*22. Text: P75 B A ASV RSV NEB—"and the two of them went to tell"

again Andrew and Philip tell: P66* D E F G H W f1 f13 KJV

again Andrew and Philip went and they told: S

Andrew and Philip tell: P66c it.

---

[a]23. Cf. Dan. 7:13,14: Behold, with the clouds of heaven there came one like a son of man . . . . 14 And to him was given dominion and glory.

cf. Mt. 24:30: Then will appear the sign of the Son of man in heaven . . . and they will see the Son of man coming on the clouds of heaven with power and great glory. cf. Lk. 21:27.

[b]24. Cf. 1 Cor. 15:36: What you sow does not come to life unless it dies.

cf. Theophilus, To Autolycus I 13: A seed of wheat . . . when it is thrown into the ground, first dies . . . then it is raised and becomes a stalk of grain.

cf. Irenaeus, Against Heresies V 2.3: . . . as a grain of wheat, falling into the earth and becoming decayed, rises with manifold

25 He who loves his life loses it, and he who hates
his life in this world will keep it for eternal life.[a]
26 If any one serves me, he must follow me;[b]
and where I am, there shall my servant be also; if any one serves me,
the Father will honor him.
27 "Now is my soul troubled.[c] NOTE
And what shall I say?*
'Father, save me from this hour'?[d] *

---

*27. Punctuation variant: * question * question: ASVmg RSV NEBmg
* question * statement: KJV ASV NEB.

---

increase.

cf. 1 Clement 24:1,5: Let us consider . . . how the Master continually reveals to us the resurrection that is to be . . . . 5 The sower . . . casts each of the seeds into the ground; when they fall on the ground dry and bare, they decay. But then from their decay the Lord's great providence resurrects them, and from one seed many grow and bear fruit.

[a]25. Cf. Lk. 9:24: "For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it." cf. Mt. 10:39; 16:25; Mk. 8:35; Lk. 17:33.

cf. Phil. 3:8,11: For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ
11 that if possible I may attain the resurrection from the dead.

[b]26. Cf. Mt. 16:24: "If any man would come after me, let him deny himself and take up his cross and follow me." cf. Mk. 8:34; Lk. 9:23.

[c]27. Cf. Ps. 6:3 (6:4 LXX): My soul . . . is . . . troubled. cf.

No, for this purpose I have come to this hour.[a]

28 Father, glorify

thy*

name.*** NOTE

Then a voice came from heaven, "I have glorified it,

and I will glorify it again." 29 The crowd standing

by heard it and said that it had thundered.[b]

Others said, "An angel has spoken to him."[c]

30 Jesus answered, "This voice has come for your

---

*28. One witness — B — instead reads: my.

**28. Text: $p^{66.75}$ B S A W (it^{most}) vg $syr^{s.p.(h).pal}$ $cop^{sa.(bo)}$. ach^2 goth geo Tert KJV ASV RSV NEB

Son: f^1 f^{13} $syr^{(h)}$ $cop^{(bo)}$ arm eth $Orig^{lat}$ Athan

name with the glory which I had with thee before the world was made: D (it).

Ps. 42:6 (41:7 LXX).

d27. Cf. Heb. 5:7: In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death.

a27. Cf. Mt. 26:38,39: "My soul is very sorrowful . . . . 39 . . . My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." cf. Mk. 14:34-36; Lk. 22:41,42.

b29. Cf. Job 37:5: God thunders wondrously with his voice. cf. Ps. 29:3 (28:3 LXX).

c29. Cf. Acts 23:9: Some of the scribes . . . contended, " . . . What if . . . an angel spoke to him?"

sake, not for mine.[a]

31 Now is the judgment of this world,

now shall the ruler of this world be cast out;[b]

32 and I, when I am lifted up from the earth, will draw

all men*

to myself." 33 He said this to show by what death he was to die.

34 The crowd answered him,

"We have heard from the law that the Christ remains

for ever.[c] NOTE

How can you say that the Son of man must be lifted up?

Who is this Son of man?"**

---

*32. Text: P75vid B Sc A W f1 f13 syrh cop(bo) arm (geo) (Orig) Athan Epiph Chry KJV ASV RSV NEB

<u>all things</u>: P66 S* D it vg syrs.p.pal copsa.(bo).ach2 goth eth (geo) Diat (Origlat).

**34. Of our witnesses these — P75 E F G — omit these words.

---

a28-30. Cf. Mk. 9:7: <u>A voice</u> came <u>out of</u> the cloud, "This is my beloved Son; listen to him." cf. Mt. 17:5; Lk. 9:35.

b31. Cf. Lk. 10:18: "I saw Satan fall like lightning from heaven."

c34. Cf. Ps. 89:3,4 (88:4,5 LXX): "I have made a covenant with my chosen one, I have sworn to David my servant: 4 'I will establish your descendants for ever, and build your throne for all generations.'"

cf. Is. 9:7: Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore.

35 Jesus said to them, "The light is with you for a little longer. Walk

while*

you have the light, lest the darkness overtake you;

he who walks in the darkness does not know where he

goes.[a]

36 While**

you have the light, believe in the light, that you

may become sons of light."[b]

When Jesus had said this, he departed and hid himself from them.
37 Though he had done so many signs before them, yet they did not believe in him; 38 it was

that the word spoken by the prophet Isaiah might be

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*35. Of our witnesses these — P^{66} S E F G H f^1 f^{13} — instead read: <u>until</u>.

**36. Of our witnesses these — P^{66} E F G H f^1 f^{13} — instead read: <u>until</u>.

---

[a]35. Cf. 1 Jn. 2:11: He . . . <u>walks in the darkness</u>, and <u>does not know where he is going</u>.

[b]36. Cf. Lk. 16:8: "The sons of this world are wiser in their own generation than the <u>sons of light</u>."

cf. Eph. 5:8: Walk as children <u>of light</u>.

cf. 1 Th. 5:5: For you are all <u>sons of light</u> and sons of the day; we are not of the night or of darkness.

cf. Gospel of Thomas, Logion 50: Jesus said, " . . . tell them, 'We have come from the Light, where the Light has come into existence through itself.'"

fulfilled:[a]

"Lord, who has believed our report,[b]

and to whom has the arm of the Lord been revealed?"[c] NOTE

39 Therefore they could not believe. For

Isaiah again said, 40 "He has blinded

their eyes and hardened* NOTE **

their heart, lest they should see with their eyes

and perceive with their heart, and turn for me to

heal them."[d] NOTE

---

*40. One witness — D — omits these words.

**40. Text, hardened: B*.3 A C E F G H f1 f13 it vg syrp.h.(pal?) copsa.bo.ach2 goth arm geo Euseb Chry KJV ASV RSV NEB

incapacitated: p66.75 S W syr(pal?).

---

[a]38. Cf. Epistle of the Apostles 33 introduces a quotation from some unknown source with the formula: that the word of the prophet might be fulfilled.

[b]38. Rom. 10:16: For Isaiah says, "Lord, who has believed what he has heard from us?"

[c]38. Is. 53:1: Who has believed what we have heard? And to whom has the arm of the Lord been revealed?

[d]39,40. Is. 6:10: "Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."

cf. Mt. 13:14,15: "With them indeed is fulfilled the prophecy of Isaiah . . . . 15 'For this people's heart has grown dull . . . and

41 Isaiah said this

because*

he saw

his glory[a] ** NOTE

and spoke of him. 42 Nevertheless many even of the authorities believed
in him, but for fear of the Pharisees they did not confess it, lest they
should be put out of the synagogue: 43 for they loved the praise of men
more than the praise of God.

44 And Jesus cried out and said,

"He who believes in me, believes not in me but in

him who sent me.[b] *** NOTE

---

*41. Text: p66.75 B S A C W f1 (it) syrpal copsa.bo.ach2 arm (geo) (Origlat) Epiph (Chry) ASV RSV NEB

when: D E F G H f13 (itmost) vg syrs.p.h goth eth (geo?) Diat (Orig) Euseb (Chry) KJV NEBmg.

**41. Of our witnesses these — f13 (it) copsa.bo — instead read: the glory of God. Another witness — D — instead reads: the glory of God himself.

***44. One witness — syrs — at this point adds: He who is not like me is not like him who sent me.

---

their eyes they have closed, lest they should perceive with their eyes . . . and understand with their heart, and turn for me to heal them.'" cf. Mk. 4:12.

a41. Cf. Is. 6:1: I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.

b44. Cf. Mk. 9:37: "Whoever receives me, receives not me but him who sent me." cf. Mt. 10:40; Lk. 9:48.

45 And he who sees me sees him who sent me.

46 I have come as light into the world, that whoever
believes in me may not remain in darkness.[a]

47 If any one hears my sayings and does

not*

keep**

them, I do not judge him; for I did not come to judge the world but to
save the world. 48 He who rejects me and does not receive my sayings
has a judge; the word that I have spoken will be his judge on the last
day. 49 For I have not spoken on my own authority;

the Father who sent me

has himself given***

me commandment what to say and what to speak.[b]

50 And I know that his commandment is eternal life. What I say, therefore, I say as the Father has bidden me.*

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*47. Of our witnesses these — P66c D it — omit this word.

**47. Of our witnesses these — E F G H — instead read: believe.

***49. Of our witnesses these — D E F G H — instead read: himself gave: KJV.

---

a46. Cf. 1 Pet. 2:9: . . . him who called you out of darkness into his marvelous light.

b49. Cf. Deut. 18:18: "I will raise up for them a prophet . . . and he shall speak to them all that I command him."

cf. Hermas, Similitudes V 6.3: "He gave them the law which he had received from his Father."

XIII. JOHN 13

The Washing of the Disciples' Feet — 13:1-20

Now before the feast of the Passover,

when Jesus knew that his hour had come to depart out

of this world to the Father,[a] [b]

having loved his own who were in the world,

he loved them to the end.*

2 And during supper,**

when the devil had already put it into the heart of

Judas Iscariot, Simon's son,***

---

*1. Text: KJV ASV RSV

he loved them to the uttermost: ASV^mg NEB—"now he was to show them the full extent of his love."

**2. Text: B S* W (it) syr^pal arm eth (Orig^4/5) ASV RSV NEB

And after supper: p66 S^c A D^gr E F G H f1 f13 (it^most) vg syr^s.p.h cop^sa?bo?ach2? (Orig^1/5) Chry KJV.

***2. Text: p66 B S C W (it) vg^ww cop^(bo) (geo) (Orig) KJV ASV RSV

Judas Simon Iscariot or Judas son of Simon Iscariot: A E F G H f1 (it^many) vg^cl syr^s.p.h.pal cop^sa.ach2 arm eth (geo) (Orig^gr.lat) NEB

Simon Iscariot: f13 (it) cop^(bo) (Orig^lat)

Judas son of Simon from Kerioth: D (it).

---

a1. Cf. Mt. 26:45: "Behold, the hour is at hand, and the Son of

to betray him,

3 Jesus, knowing that the Father had given all things

into his hands,[a]

and that he had come from God and was going to God,[b]

4 rose from supper, laid aside his garments, and girded himself with a
towel. 5 Then he poured water into

a basin,*

and began to wash the disciples' feet, and to wipe

them with the towel with which he was girded.[c]

6 He came to Simon Peter; and Peter said to him, "Lord, do you wash my
feet?" 7 Jesus answered him, "What I am doing you do not know now, but
afterward you will understand." 8 Peter said to him, "You shall never
wash my feet." Jesus answered him, "If I do not wash you, you have no
part in me." 9 Simon Peter said to him, "Lord, not my feet only but
also my hands and my head!" 10 Jesus said to him, "He who has bathed

---

*5. One witness — P^{66} — instead reads: a foot-basin.

---

man is betrayed into the hands of sinners." cf. Mk. 14:41.

[b]1,3. Cf. Ignatius to Magnesians 7:2: Come . . . to one Jesus Christ, who came forth from one Father . . . and to whom he returned.

[a]3. Cf. Mt. 11:27: "All things have been delivered to me by my Father." cf. Lk. 10:22.

[c]5. Cf. 1 Sam. 25:41: "Behold, your handmaid is a servant to wash the feet of the servants of my lord."

cf. Lk. 7:44: "I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair."

does not need to wash,

except for his feet,*

but he is clean all over; and you are clean, but not all of you."

11 For he knew who was to betray him;

that was why he said, "You are not all clean."**

12 When he had washed their feet, and taken his garments, and re-
sumed his place, he said to them, "Do you know what I have done to you?

13 You call me Teacher and Lord; and you are right,

for so I am.[a]

14 If I then, your Lord and Teacher, have washed your

feet,

you***

also ought to wash one another's feet.[b]

---

*10. Text: P^{66} B C$^{*.3}$ E F G H W f^{1} f^{13} (it^{most}) vg^{cl} syr$^{s.p.h.pal}$ cop$^{sa.bo.ach^2}$ arm geo (Orig) Chry KJV ASV RSV NEB^{mg}

<u>the head but the feet only</u>: D (it)

omit: S (it) vg^{WW} Tert (Orig) ASV^{mg} RSV^{mg} NEB.

**11. Two witnesses — D syr^{pal} — omit these words.

***14. Of our witnesses these — D it syr$^{s.p}$ — before "you" add: <u>how much more</u>.

---

[a]13. Cf. Mt. 23:8,10: "You are not to be called rabbi, for you have one <u>teacher</u> . . . . 10 Neither be called master, for you have one master, the Christ."

[b]14. Cf. Mt. 20:26-28: "Whoever would be great among you must be your servant, 27 and whoever would be first among you must be your slave; 28 even as the Son of man came not to be served but to serve." cf.

15 For I have given you an example, that you also
should do as I have done to you.[a]

16 Truly, truly, I say to you,
a servant is not greater than his master; nor is he
who is sent greater than he who sent him.[b]
17 If you know these things, blessed are you if you
do them.[c] *

18 I am not speaking of you all; I know whom I have chosen; it is
that the scripture may be fulfilled, 'He who
ate my bread**

---

*17. One witness — syr^{s} — for this verse instead reads: <u>If you know these things and do them, blessed are you</u>. Another witness — (it) — instead reads: <u>If you know these things, blessed are you</u>.

**18. Text: B C cop^{sa} eth (Diat) (Orig) (Euseb) ASV RSV

<u>ate bread with me</u>: p^{66} S A D E F G H W f^{1} f^{13} (it^{most}) vg syr$^{s.p.h.pal}$ cop$^{(bo)}$ goth arm geo (Diat) Tert (Orig) (Euseb) Chry KJV ASV^{mg} NEB

<u>ate my bread with me</u>: (it) cop$^{(bo).ach^2}$.

Mt. 23:11; Mk. 9:35; 10:43-45; Lk. 9:48; 22:26,27.

cf. 1 Tim. 5:10: She must be well attested for her good deeds, as one who . . . <u>washed the feet</u> of the saints.

[a]15. Cf. 1 Th. 1:6: You became imitators . . . of the Lord.

cf. 1 Pet. 2:21: . . . Christ . . . leaving you an example, that you should follow in his steps.

[b]16. Cf. Mt. 10:24: "A disciple <u>is not</u> above <u>his</u> teacher, <u>nor a servant</u> above <u>his master</u>." cf. Lk. 6:40.

[c]17. Cf. Jas. 1:25: He who looks into the perfect law . . . being

has lifted his heel against me.'[a] NOTE

19 I tell you this now, before it takes place,[b]

that when it does take place you may believe that I

am he.[c]

20 Truly, truly, I say to you,

he who receives any one whom I send receives me;[d]

and he who receives me receives*

him who sent me."[e]

---

20. One witness — p66 — at this point adds: also.

. . . a doer that acts, he shall be blessed in his doing.

[a]18. Ps. 41:9 (40:10 LXX): . . . , who ate of my bread, has lifted his heel against me.

[b]19. Cf. Is. 42:9: "New things I now declare; before they spring forth, I tell you of them."

cf. Mt. 24:25: "Lo, I have told you beforehand."

[c]19. Cf. Justin, Apology I 33.2: For things which were unbelievable and thought impossible by men, these God predicted by the prophetic Spirit as about to happen, so that, when they happened, there might be no unbelief, but faith because they had been predicted.

[d]20. Cf. Didache 11:4: Receive every apostle who comes to you as if he were the Lord.

cf. Ignatius to Ephesians 6:1: For we ought to receive every one the Master sends to run his house as we would receive the One who sent him. Clearly then we should regard the bishop as the Lord himself.

[e]20. Cf. Mt. 10:40: "He who receives you receives me, and he who receives me receives him who sent me." cf. Mt. 18:5; Mk. 9:37;

Jesus Predicts His Betrayal — 13:21-30

(Mt. 26:21-25; Mk. 14:18-21; Lk. 22:21-23)

21 When Jesus had thus spoken, he was troubled in spirit, and testified,

"Truly, truly, I say to you, one of you will betray me."[a]

22 The disciples looked at one another, uncertain of whom he spoke.

23 One of his disciples, whom Jesus loved, was lying close to the breast of Jesus;[b]

24 so Simon Peter beckoned to him

and said, "Tell us who it is"*

---

*24. Text: (it^{many}) vg eth Orig ASV RSV

to ask who it might be: P66^{c} A D E F G H W f^{1} f^{13} (it) syr$^{s.p.h.pal}$ cop$^{sa.bo?}$ goth arm geo Diat KJV

to ask who it might be of whom he spoke. And he said to him, "Tell us who it is: S

and said, "Ask who it is: NEB.

Lk. 9:48; 10:16.

cf. Justin, Apology I 63.5: As our Lord himself said, "He who hears me hears him who sent me."

cf. Justin, Apology I 16.10: "For whoever hears me and does what I say hears him who sent me."

[a]21. Mt. 26:21: "Truly, I say to you, one of you will betray me." Add Mk. 14:18.

[b]23. Polycrates (acc to Eusebius, Church History V 24.3): There is also John, who had lain close to the breast of the Lord.

of whom he speaks." 25 So lying thus, close to the breast of Jesus, he
said to him,

"Lord, who is it?" 26 Jesus answered, "It is he to
whom I shall give this morsel when I have dipped it."[a]

So when he had dipped the morsel, he gave it to

Judas, the son of Simon Iscariot.*

27 Then

after the morsel,**

Satan entered into him.[b]

Jesus said to him, "What you are going to do, do quickly." 28 Now no
one at the table knew why he said this to him. 29 Some thought that, be-
cause Judas had the money box, Jesus was telling him, "Buy what we need

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*26. Text: B S C 068 $cop^{sa.(bo).ach^2.fay}$ (Orig) ASV RSV NEB

<u>Judas Iscariot, the son of Simon</u>: P66 A E F G H W f1 f13 cop(bo) goth arm geo (Orig) KJV

<u>Judas from Kerioth</u>: D (it).

**27. Two witnesses — D (it) — omit these words.

---

[a]25,26. Mt. 26:22,23: "Is it I, Lord?" 23 <u>He answered</u>, "He who <u>has dipped</u> his hand in the dish with me, will betray me." Add Mk. 14:19,20.

[b]27. Cf. Lk. 22:3: Then <u>Satan entered into</u> Judas called Iscariot.

cf. Hermas, Mandates XII 5:4: "The Devil goes and tries all the servants of God. As many as are strong in the faith resist him and he withdraws from them, because he cannot <u>enter</u> them. Then he goes to the empty and, finding a way, he enters into them. Thus he accomplishes in them whatever he wishes and makes them his slaves."

for the feast"; or, that

he should give something to the poor.[a]

30 So, after receiving the morsel,

he immediately went out; and it was night.[b]

The New Commandment of Love — 13:31-35

31 When he had gone out, Jesus said,

"Now is the Son of man glorified, and in him God is glorified;[c]

32 if God is glorified in him,*

God will also glorify him

in himself,**

and glorify him at once.

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*32. Text: S^{c} A^{2} C^{2} E F G H f^{13} (it^{some}) vg syr$^{p.pal}$ cop$^{sa.(bo)}$ goth arm eth geo (Diat) Orig KJV RSV NEB

omit: p^{66} B S* C* D W f^{1} (it^{many}) syr$^{s.h}$ cop$^{(bo).ach^{2}.fay}$ (Diat) Tert ASV NEB^{mg}.

**32. Text: S^{a} A C D E F G H W f^{1} f^{13} it vg goth arm geo Tert Chry KJV ASV RSV NEB

in him: p^{66} B S*.b syr$^{p.h.pal}$ cop$^{sa.bo.ach^{2}.fay}$ Orig

omit: syr^{s}.

---

[a]29. Cf. Mt. 19:21: Jesus said to him, " . . . give to the poor." cf. Mk. 10:21.

[b]30. Cf. Lk. 22:53: "This is your hour, and the power of darkness."

[c]31. Cf. 1 Pet. 4:11: . . . that in everything God may be glorified through Jesus Christ.

33 Little children,[a]

yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you,

'Where I am going you cannot come.'[b]

34 A new commandment I give to you, that you love one another;[c]

even as I have loved you, that you also love one another.

35 By this all men will know that you are my disciples, if you have love

for one another."[d] *

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*35. One witness -- C — instead reads: for others.

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[a]33. Cf. 1 Jn. 2:28: Little children, abide in him.

[b]33. Cf. Gospel of Naassenes (acc to Hippolytus, Refutation, V 8.11,12: This, he says, is what has been said by the Savior: "Unless you drink my blood and eat my flesh, you will never enter the kingdom of heaven. But unless you drink, he says, the cup that I drink, where I am going, there you will not be able to enter."

[c]34. 1 Jn. 3:23: And this is his commandment, that we should . . . love one another.

cf. 2 Jn. 5: Now I beg you . . . not as though I were writing you a new commandment, but the one we have had from the beginning, that we love one another.

cf. Epistle of the Apostles 18: "But behold, a new commandment I give to you, that you love one another and obey each other and that peace without end reign among you.

cf. Polycarp to Philippians 10:1: Follow the example of the

Jesus Predicts Peter's Denial — 13:36-38

(Mt. 26:33-35; Mk. 14:29-31; Lk. 22:33,34)

36 Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going you cannot follow me now; but you shall follow afterward."

37 Peter said to him,

"Lord,*

why cannot I follow you now? I will lay down my life

for you."[a]

38 Jesus answered, "Will you lay down your life for me?

Truly, truly, I say to you, the cock will not crow,

till you have denied me three times."[b]

---

*37. Text: P^{66} S^{c} A C D W f^{1} f^{13} (it^{most}) $syr^{p.h.pal}$ $cop^{(sa).(bo).ach^{2}}$ goth arm geo KJV ASV RSV NEB

omit: S* (it) vg syr^{s} $cop^{(sa).(bo)}$.

Lord . . . loving one another.

[d]35. Cf. 1 Jn. 3:14: We know that we have passed out of death into life, because we love the brethren.

[a]37. Mt. 26:35: Peter said to him, "Even if I must die with you, I will not deny you." Add Mk. 14:31; Lk. 22:33.

[b]38. Mt. 26:34: "Truly, I say to you, this very night, before the cock crows, you will deny me three times." Add Mk. 14:30; Lk. 22:34.

XIV. JOHN 14

Jesus Is the Way to the Father -- 14:1-14

"Let not your hearts be troubled;

believe in God,*

believe also in me. 2 In my Father's house are many

rooms;**

if it were not so,

would I have told you that*** ****

I go to prepare a place for you?****

3 And when I go and prepare a place for you, I will come again and will

take you to myself,

---

*1. Some interpreters regard these words as a command: ASV RSV NEB

Other interpreters regard them as a statement: KJV ASV^{mg} RSV^{mg}.

**2. Text: RSV

mansions: KJV ASV

dwelling places: ASV^{mg} NEB.

***2. Text: p^{66c} B S A C* D W f13 (it) vg syr$^{s.p.h.pal}$ cop$^{sa.bo.}$
ach^{2}.fay arm geo ASV--"for" RSV NEB--"for"

omit "that": p^{66*} C^{2vid} E F G H (it) goth eth Orig^{lat} Chry KJV.

****2. Punctuation variant: **** indirect **** question: RSV
NEB^{mg}

**** causal **** statement: KJV ASV NEB.

that where I am you may be also.[a]

4 And you know the way where I am going.**

5 Thomas** NOTE

said to him, "Lord, we do not know where you are going;

how can we know***

the way?" 6 Jesus said to him,

"I am the way, and the truth,[b]

and the life;

no one comes to the Father, but by me.[c]

---

4. Text: P^{66c} B S C W (it) cop^{bo} eth ASV RSV NEB

And where I am going you know, and the way you know: P^{66*} A C^3 D E F G H f^1 f^{13} (it^{most}) vg $syr^{s.p.h.pal}$ $cop^{sa.ach^2}$ goth arm geo Diat Chry KJV ASV^{mg} RSV^{mg} NEB^{mg}.

**5. One of our witnesses — D — at this point adds: the one called the Twin.

***5. Text: P^{66} S A E F G H W f^1 f^{13} (it) vg KJV RSV NEB

how do we know: B C* D (it) ASV.

---

[a]3. Cf. 1 Th. 4:17: We shall always be with the Lord.

[b]6. Clement of Alexandria, Miscellanies V 3.16: Now the Word of God says, "I am the truth."

cf. Gospel of Truth 18:19,20: He gave them a way, and the way is the truth.

cf. Gospel of Truth 31:28-31: He became a way for those who were going astray and knowledge for those who were without knowledge.

[c]6. Cf. Eph. 2:18: Through him we both have access in one Spirit to the Father.

cf. Hermas, Similitudes IX 12.6: "No one enters in to him except

7 If you had known me, you would have known my Father also; henceforth
you know him and have seen him."

8 Philip said to him, "Lord, show us the Father, and we shall be
satisfied."

9 Jesus said to him, "Have I been with you so long,
and yet you do not know me, Philip?[a]
He who has seen me has seen*
the Father;[b]
how can you say, 'Show us the Father'?[c]
10 Do you not believe that I am in the Father and
the Father in me? The words that
I say**
to you I do not speak on my own authority; but the
Father who dwells in me does his works. 11 Believe

---

*9. These witnesses — P75 (it) vg Tert — at this point add: also.

**10. One of our witnesses — D — instead reads: I have spoken.

---

through his Son."

a9. Cf. Mt. 17:17: And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you?" cf. Mk. 9:19; Lk. 9:41.

b9. Cf. Col. 1:15: He is the image of the invisible God.

c9. Cf. Gospel of Thomas, Logion 43: Jesus said to them, "From what I say to you, you do not know who I am, but you have become like the Jews, for they love the tree while hating its fruit, and they love the fruit while hating the tree."

me that

I am in the Father and the Father in me;[a] *

or else believe

me**

for the sake of the works themselves.

12 "Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father.

13 Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; 14 if you

ask***

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*11. One witness — D — instead reads: <u>the Father is in me and I in the Father</u>. Another witness — A — instead reads: <u>I am in the Father</u>.

**11. Text: B A E F G H f^1 f^{13} (it^{some}) syr^h $cop^{(bo)}$ goth arm eth geo Athan Chry KJV ASV RSV NEB^{mg}

omit: $P^{66.75}$ S D W (it^{many}) vg $syr^{c.p.pal}$ $cop^{sa.(bo).ach^2}$ Tert NEB.

***14. Text: A D E F G H (it^{most}) $cop^{sa.bo.ach^2.fay}$ Diat KJV ASV RSV NEB

add: <u>me</u>: P^{66} B S W 060 f^{13} (it) vg $syr^{p.h}$ goth ASV^{mg} RSV^{mg} NEB^{mg}

add: <u>my Father</u>: (it) eth.

---

[a]10,11. Cf. Gospel of Philip 96: The Father was in the Son and the Son in the Father. This is the kingdom of heaven.

anything in my name, I will do it.[a] *

The Coming of the Spirit is Promised -- 14:15-31

15 If you love me,

you will keep**

my commandments.[b]

16 And I will pray the Father, and he will give you

another

Counselor,***

---

*14. Text, include verse: $P^{66.75}$ B S A D W f^{13} (it^{most}) vg $syr^{p.h}$ $cop^{sa.bo.ach^2.fay}$ goth KJV ASV RSV NEB

omit entire verse: f^1 (it) $syr^{c.s.pal}$ arm geo Diat.

**15. Text: B $cop^{sa.bo.ach^2.fay}$ (goth?) (geo) (Euseb) Epiph (Chry) ASV RSV NEB

keep: A D E F G H W f^1 f^{13} it vg $syr^{c.p.h.pal}$ (goth?) eth (geo?) $Orig^{gr.lat}$ (Euseb) (Chry) KJV

you should keep: P^{66} S 060 arm (geo?).

***16. Text: RSV

Comforter: KJV ASV

Advocate: ASV^{mg1} NEB

Helper: ASV^{mg2}.

---

[a]13,14. Cf. Mt. 21:22: "And whatever you ask in prayer, you will receive, if you have faith." cf. Mt. 7:7; Mk. 11:24; Lk. 11:9.

[b]15. Cf. Wisd. 6:18: And love of her is the keeping of her laws.

cf. 1 Jn. 5:3: For this is the love of God, that we keep his commandments. cf. 2 Jn. 6.

cf. 1 Clement 49:1: Let him who has love in Christ keep

to be with you for ever,[a] NOTE

17 even the Spirit of truth, whom the world cannot receive, because it
neither sees him nor knows him; you know him, for he

dwells*

with you, and

will be** NOTE

in you.

18 "I will not leave you desolate; I will come to you. 19 Yet a
little while, and the world will see me no more, but you will see me; be-
cause I live, you will live also. 20 In that day you will know that I
am in my Father, and you in me, and I in you.

21 He who has my commandments and keeps them, he it
is who loves me; and he who loves me

---

*17. Text: f1 f13 (it^most) syr^c.s.p.h.pal cop^(bo) goth geo KJV ASV RSV NEB

<u>will dwell</u>: (it) vg cop^sa.(bo).ach2 arm eth.

**17. Text: p66^c.75vid S A D^b E F G H f13 (it) vg syr^s.h cop^sa.bo.ach2 arm geo eth KJV ASV RSV NEBmg

<u>is</u>: p66* B D* W f1 (it^most) syr^c.p.pal goth NEB.

Christ's commandments.

cf. Epistle of the Apostles 24: "Keep my commandments, and do as I tell you, without delay or reserve and without respect of persons."

[a]16. Cf. 1 Tim. 2:5: There is one mediator between God and men, the man Christ Jesus.

cf. 1 Jn. 2:1: We have <u>an advocate</u> with <u>the Father</u>, Jesus Christ the righteous.

will be loved*

by my Father,[a]

and I will love him and manifest myself to him."

22 Judas (not Iscariot)b NOTE **

said to him,

"Lord, how is it that you will manifest yourself to

us, and not to the world?"[c]

23 Jesus answered him,

"If a man loves me, he will keep my word, and my Father will love him,[d]

---

*21. One witness — P^{75} — instead reads: <u>will be kept</u>.

**22. Text: $P^{66.75}$ B S A W f^1 f^{13} (it^{most}) vg $syr^{p.h.(pal)}$ cop^{bo} goth arm geo KJV ASV RSV NEB

<u>Judas not the one from Kerioth</u>: D (it)

<u>Judas the Canaanite</u>: $cop^{sa.ach^2.fay}$

<u>Judas Thomas</u>: syr^c

<u>Thomas</u>: syr^s.

---

a21. Cf. 1 Jn. 5:3: For this is the love of God, that we <u>keep</u> his <u>commandments</u>. cf. 2 Jn. 6.

b22. Cf. Gospel of Thomas, Introduction: These are the secret words which the living Jesus spoke and Didymus Judas Thomas wrote. (See variant reading of syr^c; also see NOTE.)

c22. Cf. Acts 10:40,41: God raised him . . . and made him manifest; 41 not to all the people but to us who were chosen by God as witnesses.

d23. Cf. 1 Jn. 2:5: Whoever keeps his word, in him truly love for God is perfected.

and we*

will come to him and make our home with him.[a]

24 He who does not love me does not keep my words; and the word which
you hear is not mine but the Father's who sent me.

25 "These things I have spoken to you, while I am still with you.

26 But the Counselor,

the Holy Spirit,**

whom the Father will send***

in my name, he will teach you all things,[b]

and bring to your remembrance all that I have said

to you.[c]

---

*23. These witnesses — D (it) syr[c] — instead read and I, and then later read: make my home.

**26. One witness — syr[s] — instead reads: that Spirit.

***26. These witnesses — p66[c] syr[s] cop(bo) — at this point add: to you.

---

[a]23. Cf. Zech. 2:10 (2:14 LXX): I come and I will dwell in the midst of you, says the Lord.

cf. Mt. 28:20: "And lo, I am with you always, to the close of the age."

cf. Rev. 3:20: "I will come in to him and eat with him, and he with me."

cf. Rev. 21:3: "Behold, the dwelling of God is with men. He will dwell with them."

[b]26. Cf. 1 Cor. 2:13: And we impart this in words not taught by human wisdom but taught by the Spirit.

[c]26. Cf. Mt. 10:19,20: "When they deliver you up, do not be anxious

27 Peace I leave with you; my peace I give to you;[a] NOTE
not as the world gives do I give to you. Let not your hearts be trou-
bled, neither let them be afraid. 28 You heard me say to you, 'I go
away, and I will come to you.' If

you loved*

me, you would have rejoiced, because I go to the Father; for the Father
is greater than I.

29 And now I have told you before it takes place, so
that when it does take place, you may believe.[b]

30 I will no longer talk

---

28. Of our witnesses these — D H f13 — instead read: you love.

---

how you are to speak or what you are to say; for what you are to say will be given to you in that hour; 20 for it is not you who speak, but the Spirit of your Father speaking through you." cf. Mk. 13:11; Lk. 12:12; 21:14,15.

a27. Cf. Num. 6:26: The Lord . . . give you peace.

cf. 2 Th. 3:16: Now may the Lord of peace himself give you peace.

cf. Clement of Alexandria, Who is the Rich Man 37:4: And as he was about to be offered up and to give himself a ransom, he left for us a new covenant, "My love I give to you."

b29. Cf. Justin, Apology I 33.2: For things which were unbelievable and thought impossible by men, these God predicted by the prophetic Spirit as about to happen, so that, when they happened, there might be no unbelief, but faith because they had been predicted.

much*

with you, for the ruler of this world is coming. He has no power over
me; 31 but I do as the Father has commanded me, so that the world may
know that I love the Father.

Rise, let us go hence.[a]

---

*30. One witness — syr[s] — omits this word.

---

[a]31. Cf. Mt. 26:46: "Rise, let us be going." cf. Mk. 14:42.

XV. JOHN 15:1-16:4a

Jesus Is the True Vine — 15:1-17

"I am the true vine, and my Father is
the*
vinedresser.[a]
2 Every branch of mine that bears no fruit, he takes
away,[b]
and every branch that does bear fruit he prunes, that it may bear more
fruit.
3 You are already made clean by the word which I have
spoken to you. 4 Abide in me, and I in you. As the
branch cannot bear fruit** NOTE
by itself, unless it abides in the vine, neither can
you, unless you abide in me. 5 I am the vine, you

---

*1. One of our witnesses — D — omits this word.

**3,4. One witness — D* — omits this verse and a half.

---

[a]1. Cf. Jere. 2:21: "I planted you a choice vine, wholly of pure seed."

cf. Sir. 24:17: Like a vine I caused loveliness to bud, and my blossoms became glorious and abundant fruit.

[b]2,6. Cf. Mt. 3:10: "Every tree therefore that does not bear good fruit is cut down and thrown into the fire." cf. Mt. 7:19; 15:13.

are the branches. He who abides in me, and I in him,[a]

he it is that bears much fruit, for apart from me you can do nothing.

6 If a man does not abide in me, he is cast forth as

a branch and withers; and the branches are gathered,

thrown into the fire and burned.[b] [c]

7 If you abide in me, and my words abide in you,

ask whatever you will, and it shall be done

for you.[d] *

8 By this my Father is glorified, that you bear much

fruit,[e]

and so

---

7. These witnesses — P66 D (it) — omit these words.

---

[a]4,5. Cf. 1 Cor. 12:12,27: As the body is one and has many members . . . so it is with Christ. 27 Now you are the body of Christ and individually members of it.

cf. 1 Jn. 4:15: God abides in him, and he in God.

[b]6,2. See [b], preceding page.

[c]6. Cf. Mal. 4:1: "The day comes, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up."

[d]7. Cf. Mt. 21:22: "And whatever you ask in prayer, you will receive, if you have faith." cf. Mt. 7:7; Mk. 11:24; Lk. 11:9.

cf. Jas. 1:5: If any of you lacks wisdom, let him ask God . . . and it will be given him.

[e]8. Cf. Mt. 5:16: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

prove to be*

my disciples.

9 As the Father has loved me, so have I loved you;

abide in my love.[a]

10 If you keep my commandments,[b]

you will abide in my love, just as I have kept my Father's commandments and abide in his love.[c]

11 These things I have spoken to you, that my joy

may be**

in you, and that your joy may be full.[d] NOTE

12 "This is my commandment, that you love one another[e]

---

*8. Text: P^{66vid} B D f^1 it vg $cop^{sa.bo.ach^2}$ ASV^{mg} RSV NEB

you shall be: S A f^{13} $syr^{s.p.h.pal}$ goth Chry KJV ASV NEB^{mg}.

**11. Of our witnesses these — S E F G H f^{13} — instead read: may remain: KJV.

---

[a]9. Cf. Wisd. 3:9: The faithful will abide with him in love, because grace and mercy are upon his elect, and he watches over his holy ones.

[b]10. Cf. Epistle of the Apostles 24: "Keep my commandments, and do as I tell you, without delay or reserve and without respect of persons."

[c]10. Cf. 1 Jn. 2:5: Whoever keeps his word, in him truly love for God is perfected.

[d]11. Cf. 1 Jn. 1:3,4: That which we have seen and heard we proclaim also to you, so that you may have fellowship with us . . . .
4 And we are writing this that our joy may be complete.

[e]12. 1 Jn. 3:23: And this is his commandment, that we should . . .

as I have loved you.[a]

13 Greater love has no man than this, that a man lay

down his life for his friends.[b]

14 You are my friends[c]

if you do

what*

I command you.[d]

15 No longer do I call you servants, for the servant does not know what

his master is doing; but

I have called**

you friends, for all that I have heard from my Father I have made known

---

*14. Text: B (it) RSV NEB

the things which: P66 S D f13 (itmost) ASV

as many things as: A E F G H 065 KJV.

**15. One witness — P66 — instead reads: I call.

---

love one another.

cf. Mt. 22:39: "You shall love your neighbor as yourself." cf. Mk. 12:31.

a12. Cf. Polycarp to Philippians 10:1: Follow the example of the Lord . . . loving one another.

b13. Cf. 1 Jn. 3:16: By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren.

c14. Cf. Lk. 12:4: "I tell you, my friends, ..."

d14. Cf. Mt. 12:50: "For whoever does the will of my Father in heaven is my brother, and sister, and mother." cf. Mk. 3:35; Lk. 8:20,21.

to you. 16 You did not choose me, but I chose you and appointed you
that you should go and bear fruit and that your fruit should abide; so
that whatever you ask the Father in my name, he may
give it to you.[a] * NOTE
17 This I command you, to love one another.[b]

The Hatred of the World for Jesus and His Followers — 15:18-16:4a

18 "If the world hates you,
know**
that it has hated me before it hated you.[c]
19 If you were of the world, the world would love
its own;[d]

---

*16. One witness — f^{13} — at this point adds: this I will do, that the Father may be glorified in the Son.

**18. Some interpreters regard this as a command: ASV[mg] RSV NEB[mg]
Other interpreters regard it as a statement: KJV ASV NEB.

---

[a]16. Cf. Mt. 21:22: "And whatever you ask in prayer, you will receive, if you have faith." cf. Mt. 7:7; Mk. 11:24; Lk. 11:9.

[b]17. 1 Jn. 3:23: And this is his commandment, that we should . . . love one another.

[c]18. Cf. Mt. 24:9: "You will be hated by all nations for my name's sake." cf. Mt. 10:22; Mk. 13:13; Lk. 6:22; 21:17.

cf. 1 Jn. 3:13: Do not wonder, brethren, that the world hates you.

[d]19. Cf. 1 Jn. 4:5: They are of the world, therefore what they say is of the world, and the world listens to them.

but because you are not of the world, but I chose you

out of the world,[a]

therefore the world hates you.[b]

20 Remember

the word that*

I said to you,

'A servant**

is not greater than his master.'[c]

If they persecuted me, they will persecute you;[d]

if they kept my word, they will keep yours also.

21 But all this

they will do***

to you****

---

*20. Two witnesses — D it — instead read: <u>the words that</u>. NEB reads: <u>what</u>.

**20. One witness — D* — instead reads: '<u>My servant</u>.

***21. One witness — P66 — instead reads: <u>they do</u>.

****21. One witness — S* — omits these words.

---

[a]19. Cf. Gospel of Thomas, Logion 23: Jesus said, "I will choose you, one out of a thousand and two out of ten thousand."

[b]19. Cf. Diognetus 6:5: <u>The world hates</u> Christians, though it suffers no wrong from them, but because they oppose its pleasures.

[c]20. Cf. Mt. 10:24: "A disciple is <u>not</u> above his teacher, nor <u>a servant</u> above <u>his master</u>." cf. Lk. 6:40.

[d]20. Cf. 2 Tim. 3:12: Indeed all who desire to live a godly life in Christ Jesus <u>will</u> be <u>persecuted</u>.

on my account,[a]

because they do not know him who sent me.[b]

22 If I had not come and spoken to them, they would

not have sin; but now they have no excuse for their

sin.[c]

23 He who hates me hates my Father also.[d]

24 If I had not done among them the works which no one

else did, they would not have sin; but now they have

seen[c]

and hated both me and my Father.

25 It is to fulfil the word that is written in their

law, 'They hated me without a cause.'[e] NOTE

26 But when the Counselor comes, whom I shall send

to you from the Father,[f]

---

[a]21. Cf. Mt. 24:9: "You will be hated by all nations for my name's sake." cf. Mt. 10:22; Mk. 13:13; Lk. 21:17.

[b]21. Cf. 1 Jn. 3:1: The reason why the world does not know us is that it did not know him.

[c]22,24. Cf. Rom. 1:19,20: For what can be known about God is plain to them . . . . 20 Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.

[d]23. Cf. Lk. 10:16: "He who rejects me rejects him who sent me." cf. Mt. 10:40.

[e]25. Ps. 69:4 (68:5 LXX): . . . those who hate me without cause. Add Ps. 35:19 (34:19 LXX).

[f]26. Cf. 1 Jn. 2:1: We have an advocate with the Father, Jesus

even the Spirit of truth, who proceeds from the Fa-

ther, he will bear witness to me;[a]

27 and you also are witnesses,[b] NOTE c *

because you have been with me from the beginning.[d]

16:1 "I have said all this to you to keep you from falling away.

2 They will put you out of the synagogues;[e]

---

*27. Some interpreters regard this as a statement of present fact: ASV RSV NEB

Other interpreters regard it as a statement of future fact: KJV

Other interpreters regard it as a command: ASVmg.

Christ the righteous.

[a]26. Cf. 1 Jn. 5:7: And the Spirit is the witness, because the Spirit is the truth.

[b]26,27. Cf. 3 Jn. 12: Demetrius has testimony from every one, and from the truth itself; I testify to him too.

[c]27. Cf. Acts 1:8: "You shall be my witnesses . . . to the end of the earth."

[d]27. Cf. Lk. 1:2: They were delivered to us by those who from the beginning were eyewitnesses.

cf. Acts 1:21,22: "So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John until the day when he was taken up from us — one of these men must become with us a witness to his resurrection."

[e]2. Cf. Mk. 13:9: "You will be beaten in synagogues." cf. Mt. 10:17,18; Lk. 21:12.

indeed, the hour is coming when whoever kills you will

think he is offering service to God.[a]

3 And they

will do*

this because they have not known the Father, nor

me.**

4 But I have said these things to you, that when

their***

hour comes you may remember that I told you

of them.****

---

*3. Text: B A D f^1 f^{13} (it^{most}) vg syr$^{p.h}$ cop$^{sa.bo.ach^2}$ (goth?) arm eth (geo) Diat Cypr Chry KJV ASV RSV NEB

<u>do</u>: (it) syr^{pal} (goth?) (geo)

<u>would do</u>: S.

**3. One witness — syr^s — omits this entire verse.

***4. Text: p66^{vid} B S^a A f^{13} (it^{many}) vg syr$^{p.h}$ cop$^{(bo)}$ goth Cypr ASV RSV

<u>the</u>: S* D E F G H (it^{some}) syr$^{s.pal}$ cop$^{sa.(bo).ach^2}$ arm geo Diat Chry KJV NEB.

****4. Text: p66^{vid} B A f^1 (it) syr$^{p.h.pal}$ cop$^{(bo)}$ goth geo Diat Chry KJV ASV RSV

<u>omit</u>: S D f^{13} (it^{most}) vg syr^s cop$^{sa.(bo).ach^2}$ arm NEB.

---

[a]2. Cf. Lk. 21:16,17: "You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death; 17 you will be hated by all for my name's sake." cf. Mt. 24:9; Mk. 13:12,13.

XVI. JOHN 16:4b-33

Jesus Speaks of His Departure and the Ensuing Work of the Spirit — 16:4b-33

"I did not say these things to you from the begin-
ning, because I was with you. 5 But now I am going
to him who sent me; yet none of you asks me, 'Where
are you going?'[a]

6 But because I have said these things to you, sorrow
has filled*
your hearts. 7 Nevertheless I tell you the truth: it is to your advan-
tage that I go away, for if I do not go away, the Counselor will not come
to you; but if I go, I will send him to you. 8 And when he comes, he
will convince the world of sin and of righteousness and of judgment:
9 of sin, because they do not believe in me; 10 of righteousness, be-
cause I go to the Father, and you will see me no more; 11 of judgment,
because the ruler of this world is judged.

12 "I have yet many things to say to you, but you cannot bear them
now. 13 When the Spirit of truth comes,

---

*6. One witness — goth — instead reads: has hardened.

---

[a]4,5. Cf. Gospel of Thomas, Logion 92: Jesus said, "I did not tell you then; now I want to tell them, but you do not ask about them."

he will guide you into all*

the truth;[a]

for he will not speak on his own authority, but whatever he

hears**

he will speak, and he will declare to you the things that are to come.

14 He will glorify me, for he will take what is mine and declare it to

you.

15 All that the Father has is mine; therefore I said

that he will take what is mine and declare it to you.*** NOTE

16 "A little while, and you will see me

no more;**** NOTE

again a little while, and you will

---

*13. Text: B S[a] A E F G H W 068 f[1] f[13] (it[most]) syr[h] cop[sa?(bo?)]. ach[2?] goth arm geo (Tert) Orig Epiph Chry KJV ASV RSV NEB

<u>that one will guide you into all</u>: D (it) syr[s.p.pal] cop[(bo)] (Tert) Nova

<u>he will guide you into</u>: S* cop[(bo)].

**13. Text: S RSV NEB

<u>shall hear</u>: B D E H W Orig Epiph Euseb KJV ASV

<u>might hear</u>: A F G f[13].

***15. Two witnesses — P[66] S* — omit this verse.

****16. Of our witnesses these — A E F G H f[13] — instead read: <u>not</u>: KJV.

---

[a]13. Cf. 1 Jn. 2:27: You have no need that any one should teach you; as his anointing teaches you about everything, and is true.

see me.** NOTE

17 Some of his disciples said to one another, "What is this that he says
to us, 'A little while, and you will not see me, and again a little
while, and you will see me'; and, 'because I go to the Father'?"

18 They said,**

"What does he mean by***

'a little while'?

We do not know what he means."

19 Jesus knew[a]

that they wanted to ask him;[b]

so he said to them, "Is this what you are asking yourselves, what I
meant by saying, 'A little while, and you will not see me, and again a
little while, and you will see me'? 20 Truly, truly, I say to you, you
will weep and lament, but the world will rejoice; you will be sorrowful,
but your sorrow will turn into joy.

21 When a woman is in travail she has sorrow, because

---

*16. Text: p66.5 B S D W (it) ASV RSV NEB

see me because I go to the Father: A E F G H 068 f^1 f^{13} (it) vg syr$^{s.p}$ cop$^{(bo)}$ KJV.

**18. These witnesses — D it syr^s — omit these words.

***18. Text: p66.5 S* D* W f^{13} it cop^{sa} RSV

"What is this that he says: B S^a A D E F G H syr$^{s.p}$ KJV ASV NEB.

---

[a]19. Cf. Lk. 6:8: He knew their thoughts. cf. Mt. 9:4.

[b]18,19. Cf. Lk. 9:44,45: "The Son of man is to be delivered into the hands of men." 45 But they did not understand this saying . . . and they were afraid to ask him.

her hour*

has come;[a] NOTE

but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world. 22 So

you have**

sorrow now, but I will see you again and

your hearts will rejoice,[b] NOTE

and no one

will take***

your joy from you. 23 In that day you will ask nothing of me. Truly, truly, I say to you,

if you ask anything of the Father, he will give it to

---

*21. These witnesses — P^{66} D it $syr^{s.p}$ — instead read: her day. NEB reads: her time.

**22. Text: P^{22} B S* C D E F G H W^2 f^1 f^{13} (it) vg $syr^{s.p.h.pal}$ $cop^{sa.(bo).ach^2}$ arm eth geo Diat KJV ASV RSV NEB

you will have: P^{66} S^c A D W* (it) $cop^{(bo)}$ Chry.

***22. Text: P^5 B D* (it^{many}) vg $syr^{(s).(pal)}$ $cop^{sa.bo.ach^2?}$ (goth) arm eth geo Diat Hipp $Orig^{gr.lat}$ Cypr RSV NEB

takes: $P^{66vid.22}$ S A C D^b W f^1 f^{13} (it^{some}) $syr^{(s).p.h.(pal)}$ (goth) Chry KJV ASV.

---

[a]21. Cf. Is. 26:17: Like a woman with child, who writhes and cries out in her pangs, when she is near her time . . . .

cf. 1 Th. 5:3: Destruction will come upon them as travail comes upon a woman with child.

[b]22. Cf. Is. 66:14: Your heart shall rejoice.

you in my name.[a] * NOTE

24 Hitherto you have asked nothing in my name;

ask, and you will receive,[b]

that your joy may be full.

25 "I have said this to you in figures; the hour

is coming when I shall no longer speak to you in fig-

ures but tell you plainly of the Father.[c]

26 In that day you will ask in my name; and I do not say to you that I

shall pray the Father

for you;**

---

23. Text, beginning with "if you ask": P^{5vid} B S C $cop^{sa.ach^2}$ Orig ASV RSV NEB^{mg}

<u>if you ask anything of the Father in my name, he will give it to you</u>: P^{22vid} A C^{3vid} D E F G H W f1 f13 it vg $syr^{s.p.h.pal}$ cop^{bo} goth arm eth geo Diat Chry KJV NEB.

**26. Of our witnesses these — $P^{66vid.5vid}$ it — omit these words.

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[a]23. Cf. Mt. 21:22: "And whatever <u>you ask</u> in prayer, you will receive, if you have faith." cf. Mt. 7:7; Mk. 11:24.

cf. 1 Jn. 5:14,15: If we <u>ask anything</u> according to his will he hears us. 15 And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him.

[b]24. Cf. Mt. 7:7: "<u>Ask</u>, and it will be given you." cf. Lk. 11:9.

[c]25. Cf. Ps. 78:2 (77:2 LXX): I will open my mouth in a parable.

cf. Mk. 4:33,34: With many such parables he spoke the word to them, as they were able to hear it; 34 he did not speak to them without a parable, but privately to his own disciples he explained everything. cf. Mt. 13:34.

27 for the Father himself loves you, because you have loved me and have
believed that I came from

the Father.*

28 I came from the Father**

and have come into the world; again, I am leaving

the world and going to the Father."[a]

29 His disciples said, "Ah, now you are speaking plainly, not in any
figure! 30 Now we know that you know all things, and need none to ques-
tion you; by this we believe that you came from God." 31 Jesus an-
swered them,

"Do you now believe?***

32 The hour is coming, indeed it has****

come, when you will be scattered, every man to his

home, and will leave me alone;[b]

---

27. Text: B S^{a} C D (it) $cop^{sa.bo.ach2}$ Diat ASV RSV

<u>God</u>: P^{5} $S^{*.b}$ A C^{3} E F G H W f^{1} f^{13} (it^{most}) vg $syr^{s.p.h.pal}$ goth arm eth geo $Orig^{lat}$ Chry KJV NEB.

**28. These witnesses — D W (it^{some}) syr^{s} cop^{ach2} — omit these words.

***31. Some interpreters regard these words as a question: KJV ASV RSV NEB

Other interpreters regard them as a statement: NEB^{mg}.

****32. Of our witnesses these — C^{3} D^{c} E F G H f^{1} f^{13} it syr^{p} — at this point add: <u>now</u>: KJV.

---

[a]28. Cf. Ignatius to Magnesians 7:2: Come . . . to one Jesus Christ, <u>who came forth</u> from one <u>Father</u> . . . <u>and</u> to whom he returned.

[b]32. Cf. Zech. 13:7: "Strike the shepherd, that the sheep may be

yet I am not alone, for the Father is with me. 33 I have said this to
you, that in me you may have peace.

In the world you have tribulation;*

but be of good cheer,[a] NOTE

I have overcome the world."[b]

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*33. One witness — p66vid — omits these words.

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scattered."

cf. Mk. 14:27: "You will all fall away; for it is written, 'I will smite the shepherd, and the sheep will be scattered." cf. Mt. 26:31.

[a]33. Cf. Mt. 14:27: "Take heart."

[b]33. Cf. 1 Jn. 5:4: This is the victory that overcomes the world, our faith.

XVII. JOHN 17

Jesus' Intercessory Prayer — 17:1-26

When Jesus had spoken these words, he lifted up his eyes to heaven and said,

"Father, the hour has come;[a]

glorify thy Son that*

the Son may glorify thee, 2 since

thou hast given him power over all flesh,[b] NOTE

to give eternal life to all whom thou hast given him.

3 And this is eternal life, that they know thee the

only true God,[c]

and Jesus Christ whom thou hast sent.** NOTE

4 I glorified thee on earth, having accomplished the work which thou
gavest me to do; 5 and now, Father, glorify thou me in thy own presence

---

*1. Of our witnesses these — C^2 E F G H f^{13} (it) — at this point add: also: KJV.

**3. One witness — D — at this point adds: into this world.

---

[a]1. Cf. Mt. 26:45: "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." cf. Mk. 14:41.

[b]2. Cf. Mt. 28:18: "All authority in heaven and on earth has been given to me."

[c]3. Cf. Wisd. 15:3: For to know thee is complete righteousness,

with the glory which I had with thee before the world

was made.[a]

6 *I have manifested thy name to the men whom

thou gavest* NOTE

me out of the world; thine they were, and thou gavest them to me, and
they have kept thy word. 7 Now

they know**

that everything that thou hast given me is from thee; 8 for I have given
them the words which thou gavest me, and they have received them

and know***

in truth that I came from thee; and they have believed that thou didst
send me. 9 I am praying for them; I am not praying for the world but
for those whom thou hast given me, for they are thine; 10 all mine are
thine, and thine are mine, and I am glorified in them. 11 And now I am
no more in the world, but

---

*6. Of our witnesses these — P^{60} C E F G H f^{1} f^{13} — instead read: thou hast given.

**7. Of our witnesses these — W $syr^{s \cdot p}$ cop^{sa} — instead read: I know.

***8. Of our witnesses these — S* A D W (it) — omit these words.

---

and to know thy power is the root of immortality.

cf. 1 Th. 1:9: . . . living and true God.

cf. 1 Jn. 5:20: This is the true God.

[a]5. Cf. Phil. 2:5-7: Christ Jesus, [6] who, though he was in the form of God . . . [7] . . . emptied himself . . . being born in the likeness of men.

they are in the world,[a]

and I am coming to thee.

Holy Father, keep them in thy name,[b] *

which thou hast given me,**

that they may be one,[c]

even as we are one.***

12 While I was with them,****

I kept them in

---

*11. One witness — D — at this point adds: and when I was with them I kept them in thy name.

**11. Text, them in thy name, which thou hast given me: $p66^{*.c\,vid}$, 60^{vid} B S A C D* f^1 f^{13} (it) $syr^{p.h.pal}$ $cop^{(sa).bo}$ arm (geo) (Athan) ASV RSV NEB^{mg}

through thy name those whom thou hast given me: D^b N (it^{some}) vg $cop^{(sa)}$ goth eth (geo) Diat (Athan) Epiph KJV NEB

them in thy name: (it^{many}) syr^s cop^{ach^2} Chry.

***11. These witnesses — $p66^{*.c\,vid}$ (it^{many}) syr^s cop^{ach^2} Chry — omit: that they may be one, even as we are one.

****12. Of our witnesses these — A C^3 E F G H f^{13} $syr^{s.p}$ $cop^{(bo)}$ — at this point add: in the world: KJV.

---

[a]11,14. Cf. Diognetus 6:3: Christians dwell in the world, but they are not of the world.

[b]11. Cf. Didache 10:2: "We thank thee, Holy Father, for thy sacred name."

[c]11. Cf. Rom. 12:5: We, though many, are one body in Christ.

cf. Gal. 3:28: You are all one in Christ Jesus.

thy name, which thou hast given me;[a] *

I have guarded them, and

none of them is lost but the

son of perdition,[b]

that the scripture might be fulfilled.[c]

13 But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves.

14 I have given them thy word;[d]

---

12. Text: p66c vid B S c C W syr(pal) cop sa.bo.ach2 (geo) ASV RSV NEB mg

thy name, those whom thou hast given me: A C3 D gr E F G H f1 f13 it vg syr p.h goth eth (geo) Orig lat KJV NEB

thy name: S* syr s.

my name: p66*.

---

[a]12. Cf. Phil. 2:9-11: God has highly exalted him and bestowed on him the name which is above every name, 10 that at the name of Jesus every knee should bow . . . 11 and every tongue confess that Jesus Christ is Lord.

cf. Rev. 19:13: The name by which he is called is The Word of God.

[b]12. Cf. 2 Th. 2:3: That day will not come, unless . . . the man of lawlessness is revealed, the son of perdition.

[c]12. Cf. Mt. 26:56: "All this has taken place, that the scriptures . . . might be fulfilled." cf. Lk. 22:37.

[d]14. Cf. Gospel of Truth 31:10-12: Speaking of that which is in the Father's heart . . . he had brought forth the flawless word.

and the world has hated them because they are not of

the world,[a] [b]

even as I am not of the world.* NOTE

15 I do not pray that thou shouldst take them

out of the world, but that thou shouldst keep them** NOTE

from the evil one.[c] NOTE

16 They are not of the world, even as I am not of the

world.*** NOTE

17 Sanctify them in

the truth;****

thy word is truth. 18 As thou didst send me into the world,

---

14. Of our witnesses these — P66 D it syr[s] — omit these words.

**15. One witness — B — omits these words. (See note.)

***16. One of our witnesses — P66[c] — omits this entire verse.

****17. Of our witnesses these — S[a] E F G H f13 Clem — instead read: thy truth: KJV.

---

[a]14,11. Cf. Diognetus 6:3: Christians dwell in the world, but they are not of the world.

[b]14. Cf. Diognetus 6:5: The world hates Christians, though it suffers no wrong from them, but because they oppose its pleasures.

[c]15. Cf. Mt. 6:13: "Deliver us from evil."

cf. 2 Th. 3:3: The Lord is faithful; he will . . . guard you from evil.

cf. 1 Jn. 5:18: We know that any one born of God does not sin, but He who was born of God keeps him, and the evil one does not touch him.

so I have sent them into the world.[a] * NOTE

19 And for their sake I consecrate myself, that they also

may be consecrated in truth.**

20 "I do not pray for these only, but also for those who believe in me through their word,

21 that they may all be one; even as thou, Father,

art in me, and I in thee, that they also

may be***

in us,[b]

so that the world may believe that thou hast sent me. 22 The glory which thou hast given me I have given to them, that they may be one even as we are one, 23 I in them and thou in me, that they may become perfectly one, so that the world may know that

thou hast sent me and hast loved them****

---

*18. One witness — p66vid — omits these words.

**19. One witness — p66vid — instead reads: in truth may be consecrated.

***21. Text: p66vid B C* D W (itmany) syrs copsa.(bo).ach2 arm geo (Clem) (Orig) (Euseb) (Athan) ASV RSV

may be one: S A C3 E F G H f1 f13 (itsome) vg syrp.h.pal cop(bo) goth eth (Clem) (Origgr.lat) Cypr (Euseb) (Athan) KJV.

****23. Of our witnesses these — D (it) cop(bo) — instead read: thou hast sent me and I have loved them.

---

a18. Cf. Mt. 10:5,16: These twelve Jesus sent out . . . . 16 "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves."

b21. Cf. Gospel of Truth 42:26-30: And the Father is in them, and

even as thou hast loved me. 24 Father, I desire that they also, whom
thou hast given me, may be with me where I am, to behold my glory which
thou hast given me in thy love for me

before the foundation of the world.[a]

25 O righteous Father,

the world has not known thee, but I have known thee;[b]

and these know that thou hast sent me. 26 I made known to them thy name,
and I will make it known, that the love with which thou hast loved

me*

may be in them, and I in them."

---

*26. One witness — S — instead reads: <u>them</u>.

---

they are in the Father, complete and indivisible in the truly Good One.

[a]24. Cf. Mt. 25:34: "Come, O blessed of my Father, inherit the kingdom prepared for you from <u>the foundation of the world</u>."

[b]25. Cf. Mt. 11:27: "No one knows the Father except the Son and any one to whom the Son chooses to reveal him." cf. Lk. 10:22.

XVIII. JOHN 18:1-19:16

The Betrayal and Arrest of Jesus — 18:1-11

(Mt. 26:30,47-56; Mk. 14:26,43-52; Lk. 22:39,47-53)

When Jesus had spoken these words, he went forth

with his disciples across the

Kidron valley,* NOTE

where there was a garden, which he and his disciples

entered.

2 Now Judas, who betrayed him, also knew the place;

for Jesus often met there with his disciples.[a]

3 So Judas, procuring a band of soldiers and some of-

ficers from the chief priests and the Pharisees, went

there[b]

with lanterns and torches and weapons. 4 Then Jesus,

---

*1. Text: A (it) (vg) syr$^{s.p}$ KJV ASV RSV NEB

valley of The Cedars: B C E F G H f^{1} f^{13} (it) (vg) cop$^{(bo)}$ Orig ASV^{mg}

valley of The Cedar: S* D W (it) cop$^{sa.(bo)}$.

---

[a]1,2. Lk. 22:39: And he came out, and went, as was his custom, to the Mount of Olives; and the disciples followed him. cf. Lk. 21:37.

[b]2,3. Cf. Acts 1:16: Judas . . . was guide to those who arrested Jesus.

knowing* NOTE

all that was to befall him, came forward and said to them, "Whom do you seek?" 5 They answered him,

"Jesus of Nazareth."***

Jesus said to them,

"I am he."****

Judas,

who betrayed him*****

was standing with them. 6 When he said to them, "I am he," they drew back and fell to the ground. 7 Again he asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." 8 Jesus answered, "I told you that I am he; so, if you seek me, let these men go." 9 This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." 10 Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. 11 Jesus said to Peter, "Put your sword into its sheath;

shall I not drink the cup which the Father has given me?"[a]

---

*4. Of our witnesses these — D f^{13} syr^{s} — instead read: <u>having seen</u>.

**5. These witnesses — D (it) vg — instead read: <u>Jesus the Nazarene</u>.

***5. Text: p^{60} D (it) $syr^{s.(pal)}$ $cop^{(bo)}$ Orig KJV ASV RSV NEB

"<u>I am Jesus</u>": B S A C W f^{1} f^{13} (it) vg $syr^{p.h.(pal)}$ $cop^{sa.(bo).}$ ach^{2} goth arm geo.

****5. One witness — p^{66vid} — omits these words.

---

[a]11. Cf. Lk. 22:42: "<u>Father</u>, if thou art willing, remove this <u>cup</u>

At the Court of the Priests — 18:12-27

(Mt. 26:57,58,69-75; Mk. 14:53,54,66-72; Lk. 22:54-62)

12 So the band of soldiers and their captain and the officers of the
Jews seized Jesus and bound him. 13 First they led him to Annas; for he
was the father-in-law of Caiaphas, who was high priest

that year.* ** NOTE

14 It was Caiaphas who had given counsel to the Jews that it was expe-
dient that one man should die for the people.

15 Simon Peter followed Jesus, and so did

another disciple.***

As this disciple was known to the high priest,****

---

*13. One witness — p^{66vid} — instead reads: <u>of the year</u>. Another witness — p^{60} — omits these words.

**13-27. Text, order of verses in usual sequence: $p^{66.60}$ B S A C D W f^1 f^{13} it vg $syr^{p.h.(pal)}$ $cop^{sa.bo.ach^2}$ goth arm geo KJV ASV RSV NEB

Order of verses, 13, 24, 14, 15, 19-23, 16-18, 25b-27: syr^s

Order of verses, 13, 24, 14-27: $syr^{(pal)}$ NEB^{mg}. NEB^{mg} observes that some witnesses put verse 24 after verse 13a, i.e., after "to Annas," and others at the end of verse 13.

***15. Text: $p^{66.60vid}$ B S* A Dsupp W KJV ASV RSV NEB

<u>the other disciple</u>: S^c C E F G H f^1 f^{13}.

****15. One witness — p^{66*} — omits these words.

---

from me; nevertheless not my will, but thine, be done." cf. Mt. 26:39; Mk. 14:36.

cf. Mt. 20:22: "Are you able to drink <u>the cup that I</u> am <u>to drink</u>?" cf. Mk. 10:38.

he entered the court of the high priest along with Jesus, 16 while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. 17 The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" He said, "I am not." 18 Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

19 The high priest then questioned Jesus about his disciples and his teaching. 20 Jesus answered him, "I have spoken openly to the world;

I have always taught in synagogues and in the temple,[a]
where all Jews*

come together; I have said nothing secretly. 21 Why do you ask me? Ask those who have heard me, what I said to them; they know what I said."

22 When he had said this, one of the officers standing
by struck Jesus with his hand, saying, "Is that how you
answer the high priest?"[b]

---

20. Text: B S A C W f1 f13 (it) vg ASV RSV NEB

<u>where the Jews always</u>: C3 Dsupp E F G H KJV.

---

a20. Cf. Mt. 26:55: "Day after day I sat <u>in the temple teaching</u>, and you did not seize me." cf. Mk. 14:49; Lk. 22:53.

cf. Mt. 4:23: And he went about all Galilee, <u>teaching in</u> their <u>synagogues</u>.

b22. Cf. Acts 23:2,4: And <u>the high priest</u> Ananias commanded those <u>who stood by</u> him to strike him on the mouth. 4 Those <u>who stood by said</u>, "Would you revile God's <u>high priest</u>?"

23 Jesus answered him, "If I have spoken wrongly, bear witness to the
wrong; but if I have spoken rightly, why do you strike me?"

24 Annas then sent him bound to Caiaphas the high
priest.[a]

25 Now Simon Peter was standing*
and warming himself. They said to him, "Are not you also one of his
disciples?" He denied it and said, "I am not."

26 One of the servants of the high priest, a kinsman of
the man whose ear Peter had cut off,[b]
asked, "Did I not see you in the garden with him?" 27 Peter again de-
nied it; and at once the cock crowed.

<u>Trial before Pilate with Verdict — 18:28-19:16</u>

(Mt. 27:1,2,11-30; Mk. 15:1-19; Lk. 23:1-5,13-25)

28 Then they led Jesus from the house of Caiaphas to
the praetorium.**
It was early. They themselves did not enter the praetorium, so that
they might not be defiled, but might

---

*25. One witness — P60 — at this point adds: <u>with him</u>.

**28. Text: ASV RSV

<u>the hall of judgment</u>: KJV

<u>the Governor's headquarters</u>: NEB.

---

a24. Cf. Lk. 3:2: . . . in <u>the high-priesthood</u> of <u>Annas</u> and <u>Caiaphas</u>.

b26. Cf. Mt. 26:51: One of those who were with Jesus . . . drew his sword, and struck <u>the slave of the high priest</u>, and cut off <u>his ear</u>. cf. Mk. 14:47; Lk. 22:49,50.

eat the passover.*

29 So Pilate went out to them and said, "What accusation do you bring
against this man?" 30 They answered him, "If this man were not an evil-
doer, we would not have handed him over."

31 Pilate said to them, "Take him yourselves and judge
him by
your own law."[a] **
The Jews said to him, "It is not lawful for us to put any man to death."

32 This was to fulfil the word which Jesus had spoken
to show by what death he was to die.[b]

33 Pilate entered the praetorium again and called
Jesus and said***
to him, "Are you the King of the Jews?"[c] ****

---

*28. Text: KJV ASV RSV NEB

share in the offerings of the Passover season: NEB[mg].

**31. One witness — P60 — instead reads: our law.

***33. One witness — P60 — instead of text of verse to this point reads: He entered the praetorium again and said.

****33. Text, beginning with "and said": KJV ASV RSV NEB

"You are king of the Jews, I take it," he said: NEB[mg].

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[a]31. Cf. Acts 18:14,15: Gallio said to the Jews, " . . . 15 but since it is a matter of . . . your own law, see to it yourselves."

[b]32. Cf. Mt. 20:18,19: "The Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, 19 and deliver him to the Gentiles to be mocked and scourged and crucified." cf. Mt. 26:2.

[c]33. Cf. Lk. 23:2,3: "We found this man . . . saying that he

34 Jesus answered, "Do you say this of your own accord, or did others
say it to you about me?" 35 Pilate answered, "Am I a Jew? Your own na-
tion and

the chief priests*

have handed you over to me; what have you done?" 36 Jesus answered,

"My kingship is not of this world;[a] NOTE

if my kingship were of this world, my servants would

fight,[b]

that I might not be handed over to the Jews; but my kingship is not from
the world."

37 Pilate said to him, "So you are a king?" Jesus

answered,

"You say that I am a king.**

For this I was born, and for this I have come into

the world, to bear witness to the truth.[c]

---

35. Two of our witnesses — S (it) — instead read: <u>the high priest</u>.

**37. Text: KJV ASV RSV NEB—"'King' is your word"

<u>You say it, because I am a king</u>: ASV^mg.

---

himself is Christ a king." 3 And <u>Pilate</u> asked him, "<u>Are you the King of the Jews</u>?"

[a]36. Cf. Lk. 17:20,21: "<u>The kingdom</u> of God is not coming with signs to be observed; 21 nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."

[b]36. Cf. Mt. 26:53: "Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?"

[c]37. Cf. 1 Tim. 6:13: . . . of Christ <u>Jesus</u> who in his testimony

Every one who is of the truth hears my voice." 38 Pilate said to him,
"What is truth?"

After he had said this, he went out to the Jews again, and told them,
"I find no crime in him. 39 But you have a custom that I should release
one man for you at the Passover; will you have me release for you the
King of the Jews?"

40 They cried out again,*

"Not this man, but Barabbas!" Now Barabbas was a robber.

19:1 Then Pilate took Jesus and scourged him. 2 And the soldiers
plaited a crown of thorns, and put it on his head, and arrayed him in a
purple robe;

3 they came up to him,**

saying, "Hail, King of the Jews!" and struck him with their hands.
4 Pilate went out again, and said to them, "Behold, I am bringing him
out to you, that you may know that I find no crime in him." 5 So Jesus
came out, wearing the crown of thorns and the purple robe.

Pilate said to them, "Here is the man!"***

6 When the chief priests and the officers saw him, they cried out, "Cru-
cify him, crucify him!" Pilate said, "Take him yourselves and crucify

---

*40. Text: B S C W ASV RSV NEB—"again the clamor arose"

<u>All cried out again</u>: p66vid A Dsupp E F H vg KJV

<u>All cried out</u>: G f1 f13 it.

**3. Of our witnesses these — A Dsupp E F G H f1 — omit these words, as later does KJV.

***5. Two witnesses — p66* (itsome) — omit these words.

---

before Pontius <u>Pilate</u> made the good confession.

him, for I find no crime in him." 7 The Jews answered him,

"We have a law, and by

that law*

he ought to die, because he has made himself

the Son of God."a **

8 When Pilate heard these words, he was the more afraid; 9 he entered
the praetorium again and said to Jesus, "Where are you from?"

But Jesus gave no answer.b

10 Pilate therefore said to him, "You will not speak to me? Do you not
know that I have power to release you, and power to crucify you?"
11 Jesus answered him,

"You would have no power over me unless it had been

given you from above;c

---

*7. Text: p66 B S Dsupp W (it) vg ASV RSV NEB

our law: p60vid A E F G H f1 f13 KJV.

**7. Text: KJV ASV RSV

Son of God: NEB.

---

a7. Cf. Lev. 24:16: "He who blasphemes the name of the Lord shall be put to death."

cf. Deut. 18:20: "The prophet who presumes to speak a word in my name which I have not commanded him to speak . . . that same prophet shall die."

b9. Cf. Mk. 14:61 (before high priest): But he . . . made no answer.

cf. Lk. 23:9 (before Herod): But he made no answer.

c11. Cf. Rom. 13:1: Let every person be subject to the governing

therefore he who delivered me to you has the greater sin."

12 Upon this Pilate sought to release him,

but the Jews cried out, "If you release this man, you

are not Caesar's friend; every one who makes himself a

king sets himself against Caesar."[a]

13 When Pilate heard these words, he brought Jesus out

and sat down on the judgment seat[b]

at a place called*

The Pavement, and in Hebrew, Gabbatha.

14 Now it was

the day of Preparation of the Passover;[c] **

it was about

the sixth hour.*** NOTE

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13. One witness — p66 — omits these words.

**14. Text: KJV ASV RSV

the eve of Passover: NEB

Friday in Passover: NEB^{mg}.

***14. Two of our witnesses — S^{c} D^{supp} — instead read: the third hour. NEB reads: noon.

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authorities. For there is no authority except from God, and those that exist have been instituted by God.

[a]12. Cf. Acts 17:7: "They are all acting against the decrees of Caesar, saying that there is another king, Jesus."

[b]13. Cf. Justin, Apology I 35.6: And, as the prophet said, they set him in mockery on the judgment seat.

cf. Gospel of Peter 3:7: And they put on him a purple robe and

He said to the Jews, "Here is your King!" 15 They cried out, "Away with
him, away with him, crucify him!" Pilate said to them, "Shall I crucify
your King?" The chief priests answered, "We have no king but Caesar."
16 Then he handed him over to them to be crucified.[a]

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set him on the judgment seat.

[c]14. Cf. Mt. 27:62: Next day, that is, after <u>the day of Preparation</u> . . . .

[a]16. Cf. Gospel of Peter 2:5: And he handed him over to the people on the day before the unleavened bread, their feast.

XIX. JOHN 19:17-42

The Crucifixion of Jesus — 19:17-37

(Mt. 27:31-56; Mk. 15:20-41; Lk. 23:26-49)

17 So they took Jesus,* NOTE

and he went out, bearing his own cross,**

to the place called the place of a skull, which is

called in Hebrew Golgotha.[a]

18 There they crucified him, and with him two others, one on either side,
and Jesus between them. 19 Pilate also wrote a title and put it on the
cross; it read,

"Jesus of Nazareth, the King of the Jews."[b]

20 Many of the Jews read this title, for

the place where Jesus was crucified was near the city;[c]

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*17. One witness — f13 — at this point adds: and laid on him the cross.

**17. One witness — P66* — omits these words.

---

[a]17. Mt. 27:33: They came to a place called Golgotha (which means the place of a skull). Add Mk. 15:22; Lk. 23:33.

[b]19. Mt. 27:37: "This is Jesus the King of the Jews."

Mk. 15:26: "The King of the Jews."

Lk. 23:38: "This is the King of the Jews."

[c]20. Cf. 1 Kgs. 21:13: They took him outside the city, and stoned

and it was written in Hebrew,

in Latin, and in Greek.*

21 The chief priests of the Jews then said to Pilate, "Do not write,
'The King of the Jews,' but, 'This man said, I am King of the Jews.'"
22 Pilate answered, "What I have written I have written."

23 When the soldiers had crucified Jesus they took his garments and
made four parts, one for each soldier;

also his tunic.** NOTE

But the tunic was without seam, woven from top to bottom; 24 so they
said to one another, "Let us not tear it, but cast lots for it to see
whose it shall be."

This was to fulfil the scripture, "They parted my garments among them, and for my clothing they cast lots."a NOTE

25 So the soldiers did this.

But standing by the cross

of Jesus***

were his mother, and his mother's sister,

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*20. Of our witnesses these — A D^{supp} E F G H 065 f^1 f^{13} — instead read: in Greek, and in Latin: KJV.

**23. Two witnesses — S* it — omit: also his tunic. NEB instead reads: leaving out his tunic.

***25. Two witnesses — p^{66vid} W — omit these words.

---

him to death. cf. Num. 15:36.

cf. Heb. 13:12: So Jesus also suffered outside the gate in order to sanctify the people through his own blood.

a24. Ps. 22:18 (21:19 LXX): They divide my garments among them, and for my raiment they cast lots.

Mary the wife of Clopas, and* NOTE

Mary Magdalene.[a]

26 When Jesus saw his mother, and the disciple whom he loved standing
near, he said to his mother, "Woman, behold, your son!" 27 Then he said
to the disciple, "Behold, your mother!" And from that hour the disciple
took her to his own home.

28 After this Jesus,

knowing**

that all was now finished, said

(to fulfil the scripture),***

"I thirst." 29 A bowl full of vinegar stood there,

so they put a sponge full of the vinegar

on hyssop[b] **** NOTE

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*25. One witness — p^{60vid} — omits these words.

**28. Of our witnesses these — E F G H f^{13} — instead read: <u>having seen</u>.

***28. One witness — p^{66*} — omits these words.

****29. Text: p^{66vid} B S A D^{supp} W f^{1} (it^{many}) vg syr^{p} $cop^{sa.bo.}$ ach^{2} eth KJV ASV RSV NEB^{mg}—"marjoram"

<u>with gall and hyssop</u>: (it) $syr^{h.(pal)}$ arm geo Euseb

<u>with gall and on hyssop</u>: f^{13} (it)

NOTE: one eleventh-century minuscule — 476 — joined by none of our witnesses, instead reads: <u>on a javelin</u>: NEB.

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[a]25. Cf. Gospel of Philip 32: There were three women who always walked with the Lord, Mary his mother and her sister and Magdalene whom they called his consort.

[b]29. Cf. Ex. 12:22: "Take a bunch of <u>hyssop</u> and dip it in the

and held it to his mouth.[a]

30 When Jesus had received the vinegar, he said, "It

is finished"; and he bowed his head and

gave up his spirit.[b]

31 Since it was the day of Preparation,

in order to prevent the bodies from remaining on the

cross on the sabbath[c]

(for that sabbath was a high day),[d]

the Jews asked Pilate that their legs might be broken, and that they

might be taken away. 32 So the soldiers came and broke the legs of the

first, and of the other who had been crucified with him; 33 but when

they came to Jesus and saw that he was already dead, they did not break

his legs. 34 But one of the soldiers pierced his side with a spear, and

at once there came out

---

blood . . . and touch the lintel and the two doorposts with the blood."

cf. Lev. 14:4: "The priest shall command them to take for him who is to be cleaned . . . hyssop."

cf. Ps. 51:7 (50:9 LXX): Purge me with hyssop, and I shall be clean.

[a]28,29. Ps. 69:21 (68:22 LXX): For my thirst they gave me vinegar to drink.

[b]30. Cf. Mt. 27:50: And Jesus . . . yielded up his spirit.

[c]31. Cf. Deut. 21:22,23: "And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, 23 his body shall not remain all night upon the tree, but you shall bury him the same day, for a hanged man is accursed by God."

[d]31. Cf. Ex. 12:16: On the first day you shall hold a holy assembly.

blood and water.[a] NOTE

35 He who saw it has borne witness — *

his testimony is true,[b] *

and he knows that he tells the truth — *

that you also may believe.

36 For these things took place that the scripture might

be fulfilled, "Not a bone of him shall be broken."[c] NOTE

37 And again another scripture says, "They shall look

on him whom they have pierced."[d]

Joseph and Nicodemus Bury Jesus — 19:38-42

(Mt. 27:57-61; Mk. 15:42-47; Lk. 23:50-56)

38 After this Joseph of Arimathea, who was a disciple of Jesus, but

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*35. Punctuation variant: Text: * dash * comma * dash: RSV

* comma * colon or period * comma: KJV ASV NEB.

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a34. Cf. 1 Jn. 5:6: This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood.

cf. 1 Jn. 1:7: The blood of Jesus his Son cleanses us from all sin.

b35. Cf. 3 Jn. 12: I testify to him too, and you know my testimony is true.

c36. Ps. 34:20 (33:21 LXX): He keeps all his bones; not one of them is broken.

d37. Zech. 12:10: "When they look on him whom they have pierced, they shall mourn."

cf. Rev. 1:7: Behold, he is coming . . . and every eye will see him, every one who pierced him.

secretly, for fear of the Jews, asked Pilate that he might take away the
body of Jesus,

and Pilate gave him leave.*

So he**

came and took away

his body.***

39 Nicodemus also, who had at first come

to him****

by night, came bringing

a mixture*****

of myrrh and aloes,[a]

about a hundred pounds' weight.* NOTE

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*38. Of our witnesses these — p66vid A f1 — omit these words.

**38. Of our witnesses these — S* N W it cop(sa) — instead read: So they.

***38. Text: p66vid B Sc ASV RSV NEB—"the body"

the body of Jesus: A Dsupp E F G H f1 f13 KJV

him: S* W it.

****39. Text: p66c B A ASV RSV

to Jesus: S Dsupp E F G H W f1 f13 (it) vg KJV NEB.

*****39. Text: p66vid Sc A Dsupp f1 f13 it vg syrp.h copsa.(bo) arm geo KJV ASV RSV NEB

a roll: B S* W cop(bo) ASVmg

an ointment: syrpal.

*39. Text: KJV ASV RSV

more than half a hundredweight: NEB.

---

a39. Cf. Ps. 45:8 (44:9 LXX): Your robes are all fragrant with

40 They took the body of Jesus, and bound it in linen cloths with the
spices, as is the burial custom of the Jews. 41 Now in the place where
he was crucified

there was a garden, and in the garden a

new* NOTE

tomb[a]

where no one had ever been laid.[b]

42 So because of the

Jewish**

day of Preparation, as the tomb was close at hand, they laid Jesus there.

---

*41. Two of our witnesses — D^{supp} N — instead read: empty.

**42. These witnesses — it $syr^{s.p}$ — omit this word.

---

myrrh and aloes.

a41. Gospel of Peter 6:24: And he carried him into his own tomb, which was called the Garden of Joseph.

b41. Lk. 23:53: Then he . . . laid him in a rock-hewn tomb, where no one had ever yet been laid.

XX. JOHN 20

The Resurrection of Jesus and His Appearance to the Women — 20:1-18

(Mt. 28:1-10; Mk. 16:1-11; Lk. 24:1-12)

Now on the first day of the week Mary Magdalene came to the tomb
early, while it was still dark, and saw that the stone had been

taken away from*

the tomb. 2 So she ran, and went to Simon Peter and the other disciple,
the one whom Jesus loved, and said to them, "They have taken the Lord
out of the tomb, and we do not know where they have laid him." 3 Peter
then came out with the other disciple,

and they went toward the tomb.**

4 They both ran,

but the other disciple outran***

Peter and reached the tomb first; 5 and stooping to look in, he saw the
linen cloths lying there,

but he did not go in. 6 Then Simon Peter came, fol-
lowing him, and went into the tomb; he saw the linen

---

*1. Of our witnesses these — S W f^1 syr^s $cop^{sa.bo}$ — at this point add: <u>the door of</u>.

**3. One witness — S* — omits these words.

***4. One witness — S* — instead reads: <u>he outran</u>.

lying.* NOTE

7 and the napkin, which had been on his head, not lying with the linen
cloths but rolled up in a place by itself. 8 Then the other disciple,
who reached the tomb first, also went in, and he saw and believed;

9 for as yet

they did not know**

the scripture, that he must rise from the dead.[a]

10 Then the disciples went back to their homes.

11 But Mary stood weeping outside the tomb, and as she wept she
stooped to look into the tomb; 12 and she saw

two***

angels

in white, sitting****

5,6. One witness — S — omits the words, "but he . . . lying."

**9. Two witnesses — S* it — instead read: he did not know.

***12. Two witnesses — S* (it) — omit this word.

****12. One witness — D^{supp} — omits these words.

---

[a]9. Cf. Is. 53:10: When he makes himself an offering for sin, he shall see his offspring, he shall prolong his days.

cf. Lk. 24:44-46: Then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." 45 Then he opened their minds to understand the scriptures, 46 and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead." cf. Lk. 24:26,27.

where the body of Jesus had lain, one at the head and one at the feet.
13 They said to her, "Woman,

why are you weeping?"a * NOTE

She said to them, "Because they have taken away my Lord, and

I do not know**

where they have laid him." 14 Saying this, she turned round and saw Jesus standing,

but she did not know that it was Jesus.[b]

15 Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."
16 Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rabboni!" (which means

Teacher).*** ****

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*13. Two of our witnesses — D syr^s — at this point add: Whom do you seek?

**13. One of our witnesses — f^1 — instead read: we do not know.

***16. Text: B $S^{*.b}$ A W f^1 (it^{many}) vg syr^p $cop^{sa.bo}$ arm (geo) KJV—"Master" ASV RSV NEB—"Master"

Lord: (it)

Lord, Teacher: D (it^{some}).

****16. Of our witnesses these — S^a f^{13} $syr^{s.h.pal}$ (geo) — at this point add: and she ran up to touch him.

---

[a]13. Cf. Gospel of Peter 13:55,56: And they saw a certain young man sitting within the tomb . . . clothed in an exceedingly bright robe, who said to them, "Why have you come? Whom do you seek?"

[b]14. Cf. Lk. 24:16: But their eyes were kept from recognizing him.

17 Jesus said to her, "Do not hold me, for I have not yet ascended to

the*

Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." 18 Mary Magdalene went and said to the disciples,

"I have seen**

the Lord"; and

she told them that he had said these things to her.***

Jesus Appears to His Disciples (Thomas Absent) -- 20:19-23

(Lk. 24:36-43)

19 On the evening of that day, the first day of the week,

the doors being shut where the disciples were, for fear

of the Jews,[a]

---

*17. Text: B S D W (it^{some}) syr^{pal} $Iren^{lat}$ (Orig) Epiph Chry ASV RSV NEB

my: P^{66} A E F G H f^1 f^{13} (it^{many}) vg $syr^{s.p.h}$ $cop^{sa.bo}$ arm eth geo Tert (Orig) Euseb KJV.

**18. Text: P^{66} B S N W (it) vg syr^s $cop^{sa.(bo)}$ ASV RSV NEB

that she had seen: A D E F G H f^1 f^{13} (it) syr^p $cop^{(bo)}$ KJV.

***18. Here RSV and NEB follow the longer statement supported in its entirety by only these witnesses -- D (it) syr^s -- but KJV and ASV instead, with most witnesses, read: that he had said these things to her.

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[a]19. Cf. Gospel of Peter 7:26,27: Being wounded in heart we hid ourselves; for we were being hunted by them as evildoers, and as wanting to set the temple on fire. And we fasted on all these things and sat

Jesus came and stood among them and said to them,

"Peace be with you."[a]

20 When he had said this,

he showed them his hands and his side.[b]

Then the disciples were glad when they saw the Lord. 21 Jesus said to
them again,

"Peace be with you.[a]

As the Father has sent me, even so I send you."[c]

22 And when he had said this,

he breathed on them, and said to them, "Receive the Holy Spirit.[b] [d] NOTE

---

mourning and weeping night and day until the sabbath.

[a]19,21. Cf. Jdg. 6:23: The Lord said to him, "Peace be to you."

cf. 1 Pet. 5:14: Peace be to all of you.

cf. 3 Jn. 15: Peace be to you.

[b]20,22. Cf. Ignatius to Smyrneans 3:2: As soon as they had touched him and felt his flesh and pulse, they believed.

[c]21. Cf. Mt. 28:19: "Go therefore and make disciples of all nations." cf. Mk. 16:15.

cf. 1 Clement 42:1: The apostles received the gospel . . . from the Lord Jesus Christ; Jesus Christ was sent from God.

[d]22. Cf. Gen. 2:7: Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

cf. Ezek. 37:5: "I will cause breath to enter you, and you shall live."

cf. Wisd. 15:11: He . . . breathed into him a living spirit.

23 If you forgive the sins of any,

they are forgiven;*

if you retain the sins of any, they are retained.*[a]

Jesus Appears to His Disciples (Thomas Present) — 20:24-29

24 Now Thomas, one of the twelve, called the Twin, was not with them
when Jesus came. 25 So the other disciples told him, "We have seen the
Lord." But he said to them,

"Unless I see in his hands the

print** NOTE

of the nails,[b]

and place my finger in

the mark of the nails,***

---

*23. Text: S^c A D f1 f13 Cnry KJV ASV RSV NEB

they are being forgiven: B*.3 E F G H W 078 it vg cop(bo) geo Orig^gr.lat Euseb

they shall be forgiven: S* (it) syr^s.p.h.pal cop^sa.(bo) arm eth Diat Nova Cypr.

**25. Two witnesses — N (it) — instead read: place. Another of our witnesses — p66 — instead reads: marks.

***25. Text: B S^c D E F G H W f1 f13 cop^sa.bo KJV ASV RSV

the place of the nails: A 078 (it) vg syr^s.p NEB

his hand: S*.

---

[a]23. Cf. Mt. 16:19: "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." cf. Mt. 18:18.

[b]25. Cf. Gospel of Peter 5:21: And then the Jews pulled the nails

and place my hand in his side,*

I will not believe."

26 Eight days later,a NOTE **

his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said,

"Peace be with you."b

27 Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." 28 Thomas answered him, "My Lord and my God!"

29 Jesus said to him,

"Have you believed because you have seen me?***

Blessed are those who have not seen****

---

*25. One of our witnesses — D — omits: and place my finger in the mark of the nails, and place my hand in his side.

**26. One witness — syr^s — at this point adds: on another sabbath. NEB instead reads: A week later.

***29. Some interpreters regard these words as a question: ASVmg RSV

Other interpreters regard them as a statement: KJV ASV NEB.

****29. One of our witnesses — S* — at this point adds: me: NEB.

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out of the hands of the Lord and they laid him on the ground.

a26-29. To this story of Jesus' appearance to the eleven disciples, add Mk. 16:14.

b26. Cf. Jdg. 6:23: The Lord said to him, "Peace be to you." cf. Jdg. 19:20.

cf. 1 Pet. 5:14: Peace be to all of you.

cf. 3 Jn. 15: Peace be to you.

and yet believe."[a]

The Purpose of the Book -- 20:30,31

30 Now Jesus did many other signs in the presence of the disciples, which are not written in this book;

31 but these are written that

you may believe*

that Jesus is the Christ, the Son of God, and that

believing you may

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*31. Text: KJV ASV RSV

you may hold the faith: NEB

you may come to believe: NEB[mg]

NOTE: the two more precise readings of NEB reflect the variant problem in the Greek at this point:

for reading of NEB: p66[vid] B S*

for reading of NEB[mg]: S[c] A C D W f[1] f[13] syr[s.p.h.pal].

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[a]29. Mk. 16:14: Afterward he appeared to the eleven themselves as they sat at table; and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. cf. Lk. 24:36-43.

cf. 2 Esd. 1:37: "I call to witness the gratitude of the people that is to come . . . ; though they do not see me with bodily eyes, yet with the spirit they will believe the things I have said."

cf. 1 Pet. 1:8,9: Without having seen him you . . . believe in him . . . . 9 As the outcome of your faith you obtain the salvation of your souls.

have life*

in his name.[a]

***31.** Of our witnesses these — S C* D f^{13} Iren — instead **read:**

have eternal life: NEB.

---

[a]31. Cf. 1 Jn. 5:13: I write this to you who believe in the name of the Son of God, that you may know that you have eternal life.

XXI. JOHN 21

The Appearance of Jesus to the Seven Disciples -- 21:1-14

(cf. Lk. 5:1-11)NOTE

After this Jesus

revealed[a] NOTE

himself again to the disciples* NOTE

by the Sea of Tiberias; and he revealed himself in this way.

2 Simon Peter, Thomas called the Twin, Nathanael of

Cana in Galilee, the sons of Zebedee, and two others

of his disciples were together. 3 Simon Peter said

to them, "I am going fishing." They said to him,

"We will go with you."[b]

They went out**

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*1. One of our witnesses — f[13] — at this point adds: after he was raised from the dead.

**3. Of our witnesses these — A C[3] E F G H — at this point add: immediately: KJV.

---

[a]1. Cf. Mk. 16:12: He appeared in another form to two of them.

cf. Mk. 16:14: He appeared to the eleven.

[b]2,3. Cf. Gospel of Peter 14:59,60: But we, the twelve disciples of the Lord, mourned . . . ; and each, grieved for what had happened, departed to his home. 60 But I, Simon Peter, and Andrew my brother, took

and got into the boat; but that night they caught nothing.

4 Just as day was breaking, Jesus stood

on the beach; yet the disciples did not know that it

was Jesus.[a] *

5 Jesus said to them, "Children, have you any fish?"[b]

They answered him, "No."

6 He said to them, "Cast the net on the right side of

the boat, and you will find some."** NOTE

So they cast it, and now they were not able to haul

it in, for the quantity of fish.[c]

7 That disciple whom Jesus loved said to Peter, "It is

the***

---

*4. One witness — W — omits these words, beginning with "on."

**6. These witnesses — p66vid sc (it) eth — at this point add: And they said, "We toiled all night and took nothing! But at your word [at your name: p66vid (it) eth] we will cast it."

***7. These witnesses — D syr$^{s \cdot p}$ — instead read: our.

---

our nets and we went to the sea. And with us was Levi the son of Alphaeus whom the Lord . . . . (NOTE: here ends the document as we know it.)

a4. Cf. Lk. 24:16: But their eyes were kept from recognizing him.

b5. Cf. Lk. 24:41: He said to them, "Have you anything here to eat?"

c6. Cf. Lk. 5:4,6,7: He said to Simon, "Put out into the deep and let down your nets for a catch." 6 And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them.

Lord!" When Simon Peter heard that it was the Lord, he put on his
clothes, for he

was stripped for work,*

and sprang into the sea. 8 But the other disciples came in

the**

boat, dragging the net full of fish, for they were not far from the land,
but about

a hundred yards*** NOTE

off.

9 When they got out on land, they saw a charcoal fire there, with
fish lying on it, and bread. 10 Jesus said to them, "Bring some of the
fish that you have just caught." 11 So Simon Peter went aboard and
hauled the net ashore, full of large fish, a hundred and fifty-three of
them; and although there were so many, the net was not torn. 12 Jesus
said to them, "Come and have breakfast."

Now none of the disciples dared ask him, "Who are
you?"[a]

13 Jesus came and took the bread

---

*7. Text: RSV NEB—"had stripped"

was naked: KJV ASV

had on his undergarment only: ASVmg.

**8. One witness — S — instead reads: another.

***8. Text: RSV NEB

two hundred cubits: KJV ASV.

---

a12. Cf. Mt. 22:46: Nor from that day did any one dare to ask him any more questions.

and gave* NOTE

it to them,[a]

and so with the fish.[b]

14 This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

The Clarification of Peter's Ultimate Love — 21:15-19

15 When they had finished breakfast, Jesus said

to Simon Peter, "Simon,

son of John,**

do you love me

more than these?"[c] *** NOTE

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*13. These witnesses — D (it) $syr^{s.p}$ — instead read: and having given thanks he gave.

**15. Of our witnesses these — A C^2 E F G H f^1 f^{13} — instead read: son of Jona

NOTE: these same manuscripts carry the same variant reading in verses 16 and 17.

***15. Text: KJV ASV RSV

more than all else: NEB

more than they do: NEB^{mg}.

---

[a]13. Cf. Lk. 24:30: He took the bread and blessed, and broke it, and gave it to them.

[b]13. Cf. Lk. 24:42,43: They gave him a piece of broiled fish, 43 and he took it and ate.

cf. Lk. 9:16: And taking the five loaves and the two fish he . . . blessed and broke them, and gave them to the disciples to set

He said to him, "Yes, Lord; you know that

I love you."* NOTE

He said to him, "Feed

my lambs."[a] **

16 A second time he said to him, "Simon, son of John, do you love me?"

He said to him, "Yes, Lord; you know that I love you." He said to him,

"Tend my sheep."[b]

17 He said to him the third time, "Simon, son of John, do you love me?"

Peter was grieved because he said to him the third time, "Do you love

me?" And he said to him, "Lord, you know everything; you know that I

love you." Jesus said to him,

"Feed my sheep.[c]

18 Truly, truly, I say to you, when you were young, you girded yourself

and walked where you would; but when you are old, you will stretch out

your hands, and

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*15. Text: KJV ASV RSV NEB

I am your friend: NEB[mg].

**15. These witnesses — C* D it — instead read: my sheep.

---

before the crowd. cf. Mt. 14:19; 15:36; Mk. 6:41; 8:6.

[c]15. Cf. Mt. 26:33: Peter declared to him, "Though they all fall away because of you, I will never fall away." cf. Mk. 14:29.

[a]15. Cf. Lk. 12:32: "Fear not, little flock."

[b]16. Cf. 1 Pet. 5:2: Tend the flock of God.

[c]17. Cf. Acts 20:28: "Take heed . . . to all the flock . . . to feed the church."

another*

will gird you and

carry you where you do not wish to go."**

19 (This he said to show by what death he was to glorify

God.)[a] ***

And after this he said to him,

"Follow me."[b]

The Authentication of the Beloved Disciple — 21:20-25

20 Peter turned and saw following them

the disciple whom Jesus loved, who had lain close to

his breast at the supper[c]

and had said, "Lord, who is it that is going to betray you?" 21 When

Peter saw him, he said to Jesus, "Lord, what about this man?"

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*18. Text: B A C*vid f^{13} (it^most) vg syr^s.p.(h) cop^sa.(bo) eth KJV ASV RSV NEB—"a stranger"

others: P59vid S*.c C2 D W f^1 (it) syr^(h).pal cop^(bo) arm geo Chry.

**18. One witness — S* — instead reads: do to you what you do not wish.

***19. Some interpreters include these words in parentheses: RSV

Other interpreters do not: KJV ASV NEB.

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a19. Cf. 2 Pet. 1:14: I know that the putting off of my body will be soon, as our Lord Jesus Christ showed me.

b19. Cf. Mt. 8:22: Jesus said to him, "Follow me." cf. Mt. 16:24.

c20. Polycrates (acc to Eusebius, Church History V 24.3): There is also John, who had lain close to the breast of the Lord.

22 Jesus said to him, "If it is my will that he remain
until I come,[a]
what is that to you? Follow me!"[b]
23 The saying spread abroad among the
brethren*
that this disciple was not to die; yet Jesus did not
say to him that he was not to die, but, "If it is my
will that he remain until I come, what is that to you?"[c]
24 This is the disciple who is bearing witness to
these things, and who has written these things; and
we know that his testimony is true.[d] **

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*23. One witness — D — at this point adds: and they thought. NEB following this variant reads: and was taken to mean.

**24. Two witnesses — f^1 (arm) — at this point insert the story of the woman taken in adultery, commonly identified as 7:53-8:11.

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[a]22. Cf. 1 Cor. 11:26: You proclaim the Lord's death until he comes.

cf. Rev. 2:25: "Hold fast what you have, until I come."

[b]22. Cf. 1 Cor. 4:5: Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his commendation from God.

[c]23. Cf. Tertullian, On the Soul 50:5: There was a legend that St. John the evangelist was to live until the second coming, but he died.

[d]24. Cf. 3 Jn. 12: I testify to him too, and you know my testimony is true.

25 But there are also many other things which
Jesus did; were every one of them to be written, I
suppose that the world itself could not contain the
books that would be written.* NOTE

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25. One witness — S — omits this verse. Of our witnesses these — E F G H f^{13} — at this point add: Amen.

PART III.

NOTES AND SUMMARIES

I. NOTES ON THE VARIANTS AND THE PARALLELS

[a]1:1, p. 36. Duplicating the way in which the Old Testament scriptures begin, John's phrase is identical to Genesis' opening phrase in the LXX. However, John's "beginning" is not the beginning of creation (as in Genesis) but is the period preceding creation, stressing the pre-existent sphere of God and of the Word.

[b]1:1, p. 36. In the quotations from Proverbs and Sirach, Wisdom is the speaker. Parallels between Wisdom and the Word are numerous.

*1:4, p. 37. "Was" is undoubtedly the original reading, but some scribes probably thought the present tense was more in harmony with the perfect tense of the preceding verb — i.e., "that which has been made is life."

*1:13, p. 39. No Greek manuscript supports the reading "who was born"; the variant is surely instead a later attempt to insert into John's prologue a statement supporting the virgin birth of Jesus.

[b]1:14, p. 39, Gospel of Truth. The writer of Truth seems deliberately to have shunned the word "flesh," a term offensive to Gnostics. But still in 31:5 the term is used to refer to the Son.

[c]1:14, p. 39. The Greek word here in John for "dwelt" means literally "to pitch one's tent."

**1:14, p. 39. The change in word order in these early versions may be theologically prompted, to keep anyone from misunderstanding the statement and concluding that Jesus was not really the "only Son."

b1:18, p. 40. "No one" in John and "no man" in 1 John are in Greek identical. On the other hand, "seen" is two different Greek words.

**1:18, p. 40. ABS is correct in saying that the texts of A and C^3 support "the only Son," as against SCE which says they support "the only God."

a1:18, p. 41. Except for this sentence in Truth 37, the word "Word" is always the Coptic word, but twice in this sentence the Greek Logos appears, used in the two ways that John uses it: to mean Jesus, as 1:18, and to mean the Father's word, as 17:14.

e1:21, p. 41. The question indicates the common expectation that a special prophet would arise in the land and may have been encouraged by such statements as are found in any of these passages. This expectation is also reflected in such noncanonical non-Christian statements as Testament of Benjamin 9:2, "The Most High shall send forth his salvation under the supervision of the one prophet," or Manual of Discipline 9:10f, "They shall be judged according to the earlier statutes . . . until the coming of the Prophet and the Messiahs."

*1:23, p. 42. The variant brings John into agreement with Mt. 3:3, Mk. 1:3, and Lk. 3:4.

*1:27, p. 43. The variant makes verse 27 read more like verse 30.

**1:27, p. 43. The variant brings John into agreement with Mt. 3:11 and Lk. 3:16.

***1:28, p. 43. Origen, in his Commentary on John, makes this observation:

We know of the reading found in almost every copy, "These

> things took place in Bethany." . . . . But we feel certain that we should read not "Bethany" but "Bethabara." We have visited the places to ask about the itinerary of Jesus . . . . Bethany, as the same evangelist reports, was the village of Lazarus, Martha and Mary, about two miles from Jerusalem, whereas the River Jordan is more than twenty-two miles from it. Nor does any other place of that name exist near the Jordan, but it is said that Bethabara was on the banks of the Jordan and they say John baptized there. The name's etymology also agrees with the baptism of him who made ready for the Lord a people prepared for him; for it means "House of Preparation" while Bethany means "House of Obedience." Where would it be more appropriate that he should baptize, he who was sent as a messenger before Christ to prepare his way, than at the "House of Preparation"?

(This statement may be found in Greek in A. E. Brooke's Commentary of Origen on S. John's Gospel, I, 157,158.)

*1:28, p. 44. The variant brings John's statement here to read more like Jn. 10:40.

Subheading, p. 44. Nothing in this pericope of John says that Jesus was baptized at this time (or ever); however, it is commonly assumed that this passage speaks of that event, and is being so assumed here.

©1:29,31, p. 44. John's phrase "takes away the sin" and 1 John's "take away sins" contain the same Greek words but different forms. The "revealed" of Jn. 1:31 and the "appeared" of 1 John are also in Greek the same verb but different forms.

*1:33, p. 45. The variant brings John's statement into agreement with Mt. 3:11 and Lk. 3:16.

*1:36, p. 46. The variant makes the Baptist's utterance in this verse identical with some of his words recorded in verse 29.

**1:38, p. 46. The Syriac version omits the interpretative comment both here and in verse 41, and syrP omits the similar parenthetical note in verse 42. This could mean that the phrases are later

additions that did not exist in earlier Greek manuscripts used by the Syriac translators, or that the Syriac translators omitted the phrases present in their exemplars feeling that they were unnecessary.

*1:41, p. 47. In the first half of the Fourth Gospel, the disciples frequently address Jesus as "Rabbi" (as verse 38) and in the second half most frequently as "Lord." If this reflects a growth of understanding by the disciples, perhaps here in verse 41 this last word should simply be translated "anointed" rather than transliterated "Christ."

*****1:40-42, p. 47. The Alogi, perhaps first described by Irenaeus, were given this name later by Epiphanius because they accepted neither the Logos doctrine nor the idea that John the apostle is connected with this Gospel. Inasmuch as some read "he first found" in verse 41 to imply that after Andrew found his brother Peter, the other of the two disciples (thought by many to be John) then found his brother James, perhaps the Alogi rejected this three-verse passage in an attempt to eliminate John from the scene.

a1:45, p. 48. No specific Old Testament verse is indicated here but these words from Deuteronomy and the prophets illustrate what might lie behind the comment of Philip.

a1:47, p. 49. "Guile" in John and "deceit" in the Psalm are in Greek identical.

*1:49, p. 49. The variant has Nathanael saying exactly what the disciples are reported to have said in Mt. 14:33.

**1:51, p. 49. The variant brings this statement into closer agreement with Jesus' statement in Mt. 26:64.

*2:12, p. 52. The RSV translators, by rendering "brothers"

instead of "brethren," reflect the belief that the reference is to Jesus' relatives. But some, aware that Jesus' brothers appear as unbelievers in 7:5, feel that the term here refers instead to his disciples (as in 20:17). If the RSV translators had felt this was the meaning, they would have rendered the word "brethren," which is the reading here in the Catholic Edition of the RSV.

**2:12, p. 52. Some of those who feel that the term "brothers" in this verse refers to disciples and not relatives suggest that originally this phrase was not in the text but that some scribe, assuming that "brothers" meant Jesus' relatives, added the reference to the larger group.

***2:12, p. 52. It may be that some scribe changed "they" to "he" lest anyone conclude that from here they all continued to Jerusalem (see verse 13).

[b]2:14, p. 53. Although complete agreement is lacking, there is common belief that there was but one cleansing of the temple, that the story fits more naturally into the chronology suggested by the Synoptists, and that John deliberately put the story at the beginning of Jesus' ministry to show that from the first Jesus has replaced the temple and all for which it stood.

*2:15, p. 53. The addition of the two-letter Greek word translated in the variant as "something like" may have been theologically motivated, to soften somewhat the image of Jesus' physical violence on this occasion.

[b]2:17, p. 54. John and Psalms are, in the Greek, identical except for the tense of the verb: in John, it is future; in the Psalm, it is aorist. If for John the variant reading of f^{13} were adopted, with

the verb in the aorist tense, the two passages would be identical (this may well show an attempt by late scribes to conform to the current LXX text); or, on the other hand, if for the Psalm the reading of B and S were adopted, with the verb in the future tense, they would be identical. John may well have changed the tense from aorist to future, in order to present the Old Testament statement as if it were a prediction.

*2:22, p. 54. This may have been changed to fit better with John's position elsewhere, that Jesus rose by his own power (see 10:17,18).

*2:25, p. 55. This is following the versification of the RSV although the three editions of the Greek text that were consulted — SQE, Nestle, ABS — consider these words to be a part of verse 24, as do KJV, ASV, and NEB.

[b]3:2, p. 56. The preposition translated "beyond" could also be translated "concerning," which obviously alters the idea in the statement. But it seems to this author that the first part of the Egerton quotation calls more logically for the translation "beyond." A portion of this parallel will also be cited in connection with Jn. 10:25.

*3:3, p. 56. This is strictly an English variant, with all three translations of the one Greek word being possible; however, elsewhere always in John and usually in the Synoptics, the word means "from above." The double meaning of "again" and "from above" may well be here a part of John's technique of presenting situations involving misunderstanding in order to bring forth understanding.

***3:5, p. 57. Because in the Greek there is no article before "spirit," one is not forced to understand that the phrase means the Holy Spirit; the translation of the NEB is also possible. John

does elsewhere speak, for example, of God being "spirit" (4:24) and of Jesus' words being "spirit" (6:63).

<u>****3:5, p. 57</u>. The variant makes the main clause of this verse identical to the main clause of verse 3.

<u>b3:5, p. 57</u>. The ellipsis indicated in the quotation from the Preaching of Peter is a lacuna in the text known to Schneemelcher (<u>New Testament Apocrypha</u>, II, 124). It would be interesting to learn if the missing words are those words found in the Clementine Homilies. The variant reading "the kingdom of heaven" brings this statement closer to that of Mt. 18:3.

<u>**3:8, p. 58</u>. The same Greek word means both "wind" and "spirit" and the word for "blows" can also be translated "breathes"; similarly, for "it" one could read "he" and for "sound" "voice."

<u>a3:8, p. 59</u>. Here as often Ignatius' words parallel canonical New Testament expressions, although usually they are not as nearly identical as here. This may show loose recalling by Ignatius, or may well indicate that in his day the church's oral teaching was considered as authoritative as were the written words of scripture.

<u>*3:8, p. 59</u>. The variant brings this statement into closer agreement with verse 5.

<u>**3:13, p. 59</u>. Support for the variant reading "who is in heaven" is strong but not strong enough to believe that it was a part of the original text. On the other hand, the difficulty of the phrase could mean that it was originally there but was dropped for the very reason of avoiding such a difficulty. As for the other variant, found only in syr^s — "who is from heaven" — it could be observed that apparently p66 originally read this way, not here but in 3:31. A close look at the

facsimile of that page leads one to believe that a corrector apparently tried to scrape the two-letter participle for "being" and after "heaven" added the participle for "coming," which causes P^{66} now in 3:31 to read as do other manuscripts, "who comes from heaven."

*3:15, p. 60. The variant makes this verse read more like verse 16.

**3:34, p. 64. All these variants are attempts to clarify the statement and identify the giver. However, since John in all but one of his references to the Father's gifts to the Son uses the perfect or the aorist tense, the present tense here more likely indicates that the giver is the Son.

*4:1, p. 66. It could well be that originally the reading was simply "he learned" or "he came to know," and these variants developed as scribes tried to clarify by identifying the person involved.

**4:2, p. 66. Schneemelcher (New Testament Apocrypha, II, 38,39) comments that when Ephraem in his commentary on the Diatessaron states that Jesus rebaptized those persons who had first been baptized by John the Baptist, Ephraem's Gospel text might have encouraged him to say this, at least if in this verse, for example, the harmonizing reading of syr^s might have gone back to Tatian. The variant, anyway, causes this verse to conform to Jn. 3:22,26 and 4:1.

****4:5, p. 66. Although almost every manuscript reads "Sychar," the reading by the two Old Syriac witnesses of "Shechem" may be the true one. No town named Sychar has been found in the area, but Jacob's well has been identified as being within three hundred feet of Shechem. The variant also fits better with such Old Testament passages as Josh. 24:32 and Gen. 33:18.

b4:10, p. 67. The Greek phrase translated "living water" appears in many noncanonical sayings that should not be thought of as parallels to this Johannine verse — e.g., the instructions in Didache 7:1 to be baptized in "living water." Even though Jesus' words might have come to mind among Christians of that day who heard or used that expression, the phrase as used in Didache 7:1 is closer to Old Testament passages than to John. That exact Greek phrase appears five times in Leviticus 14, always translated in the RSV as "running water"; at the same time, the English phrase "living water" appears in the RSV of the Old Testament twice, when the Greek of the LXX is not, if translated literally, "living water" but "water of life," as is true in the Greek of Rev. 7:17.

*4:14, p. 68. This is clearly a scribal error of the eye. The scribe took his eyes from the manuscript that he was copying, and when he looked back he thought he was beginning with the word after the one he had last written. But actually it was after the next appearance of the words he had last written, and it never registered with him that he had skipped twelve Greek words in the process of beginning again. This common scribal error is called parablepsis ("looking away") and homoioteleuton ("same ending").

b4:14, p. 68. "Spring" in John and Isaiah and "fountain" in Revelation are in Greek the same word; and even in the Coptic text of Thomas, this same Greek word appears here, translated "spring." It should be noted that the numbering of the sayings in Thomas is according to Guillaumont's The Gospel According to Thomas, as against Grant and Freedman's The Secret Sayings of Jesus.

**4:25, p. 69. ABS is correct in saying that the text of P75

supports the reading "I know," as against Nestle which says that it supports the reading "we know."

*4:37, p. 70. Again, this is the scribal error mentioned in the note on the variant of 4:14. In the Greek, the last two words of the omitted verse are identical to the last two words preceding that verse.

[a]4:44, p. 71. This parallel study illustrates how John differs from the synoptic Gospels even when the words of the parallel are fairly similar. To Mark the word translated "his own country" means Nazareth, whereas the most common understanding of John's statement is that the word means Judea, with John using it not to account for Jesus' rejection at Nazareth but to explai the indifference of the people of Judea. If true, this verse shows either that John clearly contradicts Mark and Luke or else that he did not know them. One other possibility is that a redactor has later added that verse to show that Galilee's superficial welcome based on an interest in the working of wonders is not the true kind of honor that a prophet deserves.

[b]4:53, p. 73. This reference to a household conversion may well reflect the feature of the expanding mission of the church as one sees it reported in Acts. Compare not only with Acts 18:8 but also 16:33,34 and even 10:24,44,48.

**5:2, p. 74. There is here no Greek word for "gate" but it is supplied in the ASV and the RSV; it is known that a gate so named did exist in Jerusalem (cf. Neh. 3:1 and 12:39). A close look at the facsimile of this page in P^{66} shows a scribal mark before and after the word for "pool," perhaps suggesting that it should be read separately and not "sheep-pool," as one of the cited variants would read.

**5:3, p. 75. The fact that these extra words made their way into the text (later becoming designated as verse 4) might be explained as the result of a scribal error of judgment. It is conceivable that they first constituted a marginal note added by some scribe to explain 5:7, and that a later scribe put them into the text, thinking that the earlier scribe had inadvertently omitted them from the text and then had tried to correct his error by putting them in the margin.

*5:8, p. 76. The variant brings this statement closer to that of Mt. 9:6 and Mk. 2:11.

**5:9, p. 76. The variants adding words are no doubt attempts to harmonize this statement with the Synoptic accounts of the healing of the paralytic. The verb form for "rose" added by D f^1 f^{13} (it) bring it into line with Mt. 9:7, and the verb form for "rose" added by S (it) $syr^{s.p}$ bring it into line with Mk. 2:12.

[b]5:10, p. 76, Jeremiah. Others frequently cite Ex. 20:10 or Deut. 5:14 as the Old Testament base for the statement recorded in John, but these verses are surely not as relevant a listing, for they deal with the general principle of not working on the sabbath, whereas Jeremiah's passage deals specifically with not carrying a weight on the sabbath.

*5:12, p. 77. This is clearly another example of the common scribal error of omitting words, as described in the note on the variant of 4:14.

[a]5:19, p. 78. This is an example of the many times when Ignatius adapted Jesus' words in order to transfer loyalty to the church leaders of his own day.

*5:28, p. 80. These variants are obviously scribal attempts to

clarify the statement by identifying whose voice it is.

*5:39, p. 82. This odd variant can be explained only as a scribal error. If the scribe was copying by dictation, he might have misunderstood the word pronounced, for the two Greek participles involved sound somewhat alike. More likely it was a mental lapse that resulted in the writing of three wrong letters among the thirteen letters of the two Greek words involved.

c5:46, p. 83. This statement could be a reference to some passage like Deut. 18, or it could be a more general reference to Jesus' fulfilling of the law.

*6:1, p. 85. These variants appear to be attempts to smooth out the difficult construction of two genitives in succession, each supposedly naming the sea. On the other hand, if the reading of D might be correct (thus locating the incident on the southwest shore of the sea), then perhaps some scribe later dropped the phrase "into the district" in order to make John conform with Lk. 9:10, which identifies the northeast shore as the spot where the event took place.

a6:5, p. 85. Several times in this chapter one is reminded of similarities to developments in Num. 11; see other parallels to verses 9, 31, and 41 of Jn. 6.

*6:7, p. 86. To appreciate the value of the denarius for those of Jesus' day, one needs to know more than how many cents it might be worth in our money today. This Roman silver coin in Jesus' day represented an average workman's daily wage (cf. Mt. 20:2).

a6:9, p. 86. Almost all interpreters regard the feeding of the multitude as a real happening. But a few, aware that John alone mentions that the bread was of barley, feel that John as he recounted this

real event was recalling the story of the feeding of a multitude in 2 Kgs. 4:42-44 and was consciously trying to show that just as Jesus, as he shows elsewhere, was superior to Moses, Jacob, and Abraham, so he was to Elisha.

***6:11, p. 86. The variant seems to be a deliberate effort to bring this statement into line with the Synoptists' account (Mt. 14:19; Mk. 6:41; Lk. 9:16). Similar intentions by these same sources can be seen throughout this chapter: e.g., D's addition to 6:15 brings it into agreement with Mt. 14:23 and Mk. 6:46; the addition by D and it[some] in 6:26 makes it correspond to Jn. 4:48; and the addition to 6:69 by E, F, G, and H brings Peter's confession into agreement with Mt. 16:16.

*6:14, p. 87. The plural "signs" could well have been the original reading. It would be easy to see why a scribe might change the plural to a singular, to refer clearly to the feeding incident; it would not be so easy to see why one might reverse the process.

[a]6:14, p. 87. See the note on 1:21.

*6:15, p. 88. The variant makes the statement in John read more like Mt. 14:23.

****6:23, p. 89. The variant makes Tiberias the area in which the feeding of the multitude took place; this, then, would agree with the variant reading of D for 6:1.

**6:26, p. 90. The variant brings this statement closer to 4:48.

****6:27, p. 90. ABS is correct in saying that the text of f^{13} supports the reading "will give," as against SQE which says that it supports the reading "give."

[b]6:31, p. 91. "Grain" of the Psalm and "bread" of John are

identical in Greek. Wisdom's statement seems in English to be closer to the words in John than are the words of the Psalm, but this is not true in the Greek.

*6:39, p. 93. Such an omission may simply be an attempt to eliminate what seems to be needless repetition; or it may be the common scribal error of skipping words, inasmuch as the last five words of the omitted section are identical to the last five words before the omission.

b6:41, p. 93. "Murmured" in John and "complained" in Numbers are in Greek the same word.

b6:45, p. 94. In the LXX, Isaiah also reads "taught by God." Both the Hebrew and the LXX of Isaiah read "all your sons"; but John's quotation omits the words "your sons." In line with his theological motif, the omission must have been a deliberate one to make clear that Jesus "the bread of life" was available not to the Jews alone but to all men.

***6:48, p. 94. The variant makes this statement read more like verse 51.

b6:53, p. 95, Naassenes. Here is an example of the kind of mosaic often created when early Christians cited scripture. After the first words with Jn. 6:53 clearly in mind, the next words are identical to Mt. 5:20, the following words recall Mk. 10:38, and the last words Jn. 13:33.

*6:55, p. 96. The Greek word for "indeed" differs from the word for "true" in only one letter. Especially if that letter were poorly written in the exemplar, a scribe might easily have read one for the other.

**6:56, p. 96. It is of course possible that, instead of these

extra words being an addition by D, they represent an omission by other witnesses by the error of homoioteleuton. But it seems more probable that this is a typical homiletic addition by the Western witnesses. The variant here introduces elements from 10:33 and 6:53.

**7:3, p. 100. The invitation was for Jesus to go where certain of his disciples already were. If D's scribe thought that the reference was to the disciples of chapter six (which were definitely in Galilee), he may have felt that the statement in the variant was what had really been said. However, the reference is more likely to the disciples mentioned in such passages as 2:23 and 4:1. With the feast of Tabernacles at hand (7:2) and the Jewish practice of going to Jerusalem if possible, together with the preponderance of manuscript support for the accepted text, surely "Judea" is the original reading.

*7:10, p. 102. Manuscript support would seem to favor "as in private" as the original reading, with the "as" later omitted by these witnesses associated with the Western tradition. However, if "in private" was the original reading, it is easy to see how a scribe might have added the "as" to eliminate any hint that Jesus practiced deception. The variant also fits better with Jesus' words in 18:20 when he is on trial before the high priest.

*7:15, p. 102. "Marveled" in John and "wondered" in Acts are in Greek identical.

*7:21, p. 103. This is following the versification of the RSV (and of the ASV), whereas the last two words of this verse are considered to be a part of verse 22 in the three editions of the Greek text used — SQE, Nestle, ABS — and in the KJV and the NEB.

*7:37, p. 106. The meaning of the accepted text, in the opening

part of this verse, has long been a mystery, since the last day of the feast of Tabernacles was never spoken of in Jewish literature as having been any greater than the feast's other days. On the other hand, Josephus called the feast itself "the great feast." A careful examination of this verse in the facsimile of P66 reveals that some scribe "corrected" a few words, apparently to bring them into agreement with some other text. It seems obvious that the corrector removed a final sigma from the words for "the" and "great" (which at first agreed grammatically with "feast") and in so doing made them dative (thus agreeing with "day").

Howard Teeple of Chicago has made a slide of this passage to show what undoubtedly happened (see slide 14 of his second set of New Testament slides, dealing with "variants in the text," 1961). It is surprising that not one of the important editions of the Greek text (SQE, Nestle, ABS), which have all been produced since the publishing of P66, has given any hint of this seeming recovery of the manuscript's original reading.

[b]<u>7:38, p. 106</u>. No passage of the Bible has been conclusively established as the source for this quotation. Less likely suggestions include Is. 55:1 and S. Sol. 4:15. In the words cited from Proverbs, the LXX has "life" where the Hebrew has "wisdom," thus bringing it closer to John. In fact, in the LXX appear the words for "water," "spring," "river," and "life," three of the main words in Jn. 7:38 plus the word related to Jesus in a similar figure in Jn. 4:14. John's assumed antecedent of "his" in 7:38 is not clear. If it is the believer (the "he who believes in me"), then Is. 58:11, in which the word for "spring" appears, might have been in mind. If it is Jesus (the "me"), then Jere. 17:13 might also have come to mind, in which again the words for

"spring" and "life" appear.

C. C. Torrey outruns what seems to be the facts when he says, "All the quotations in this Gospel are from the Hebrew . . . . In no quoted passage is there evidence of acquaintance with the LXX" (Four Gospels, p. 330). As a matter of fact, John is usually closer to the LXX than to the Hebrew, 19:37 being among the more notable exceptions.

*7:52, p. 110. The appearance in P66 of the definite article before "prophet" (and this is apparently true also in P75) throws light on a difficult passage and gives support to scholars who had long thought that the verse had to mean: a search of the scriptures would show that the prophet would not arise in Galilee.

a8:1,2, p. 111. It is clear that this pericope does not belong in John; on the other hand, there is much to commend it as an authentic Gospel happening. The fact that these verses parallel Lk. 21:37,38 so closely makes attractive the possibility that this pericope might truly belong at this time-spot in the Gospel story.

d8:6, p. 111. "Ground" of John and "earth" of Jeremiah are the same Greek word. A possible understanding of the words from Jeremiah may throw some light on the significance in John of Jesus' action of writing "on the ground": Jesus might be saying in effect to the accusers, who thought themselves so important and established, that their importance was instead most fleeting, being written in impermanent dust rather than in heaven's permanent Book of Life.

Etchmiadzin, p. 113. If Jesus' writing became legible as perchance he wrote in dust on nearby large stones (perhaps the very stones that the accusers were expecting to use against the woman), how forcefully might his action have underscored his words! Did he not at another time

(see Lk. 19:40) suggest that "the very stones would cry out" to praise God while rebuking the Pharisees?

Papias' account, mentioned by Eusebius, fits the story of 7:53-8:11 a bit better if D's reading is accepted, for neither D nor Papias mentions adultery but simply sin. On the other hand, could Papias have known the story as it finally found its way into the Etchmiadzin manuscript? At least, not only did neither speak of the one sin of adultery but both speak of the plurality of her sins.

[b]8:12, p. 114. The closing words of the Logion may suggest in Thomas more pantheism than Christianity. But the second-century Greek counterpart to this Logion of Thomas -- Oxyrhynchus Papyrus 1, Logion 5 -- puts these same words with the saying, "where there are two or one, I am with him" (Thomas, Logion 30). This may well suggest that even the lone disciple who is engaged in labor that some can see only as solitary and dangerous (see Eccl. 10:9) can himself know the light and presence of Jesus "the light of the world."

[a]8:17, p. 115. Here we see a reference to an Old Testament legal principle, though in John it is being applied in a different way than is true in the original passage. In Deuteronomy it is concerned with how many witnesses are needed to condemn a man; in John it is concerned with how many witnesses are needed to confirm a man's testimony.

***8:38, p. 118. This variant is undoubtedly a stylistic change, motivated by a desire for more logical parallels. The reasoning is probably that the "doing" as well as the "speaking" would be affected by what each had seen with his father.

[a]8:44, p. 120. Both of these noncanonical passages speak of Cain. In some Gnostic groups, Cain was thought of as the Devil, or as the son

born when Ialdabaoth seduced Eve.

[b]8:46, p. 120, Nazaraeans. Schneemelcher (New Testament Apocrypha, I, 146,147) identifies this as coming from the Gospel of the Nazaraeans, but Grant and Freedman (Secret Sayings of Jesus, p. 75) identify the source as the Gospel according to the Hebrews. It may well be that some second- or third-century Jewish Christians called Nazaraeans were using the Gospel according to the Hebrews and finally their name came to be associated with it.

[a]8:47, p. 121. The verb translated twice as "hear" in John and twice as "listen" in 1 John is in Greek but one and the same word, with all four occurrences being present-tense forms of that word.

***8:54, p. 122. A close look at the facsimile of this page in P^{66} shows that originally the first letter of the pronoun in question was a upsilon, and thus the original reading was "your"; but later a scribe partially scraped that letter (much of the letter is still visible) and over it wrote an eta, thereby making the reading "our." Thus the listing of the support of P^{66} here in the dissertation differs from that of the three editions of the Greek text consulted — SQE, Nestle, ABS — which fail to reflect this and simply list P^{66} as supporting the reading of "our."

**8:57, p. 123. Here seems to be an obvious attempt to harmonize John with Lk. 3:23 which indicates that Jesus during his ministry was probably in his thirties approaching forty.

*8:59, p. 124. Again the variant seems prompted by a desire to conform to Luke, this time to Lk. 4:30.

**9:11, p. 127. The variant brings this statement closer to that of verse 7.

***9:11, p. 127. This variant also makes these words read like verse 7.

**9:29, p. 129. The variant consists basically of words taken from verse 31.

*9:35, p. 130. In the main the Greek and Latin witnesses that read "Son of God" are among the later ones; and they reflect an alteration that would be natural if this passage were used in baptismal liturgy in the early church, as is suggested from a study of their lectionaries.

**9:38,39, p. 130. Because these words are omitted by early important witnesses like P75, S, and two Old Latin manuscripts, and because they include some Greek elements that are non-Johannine, one could easily believe that they represent a later addition to the text, again a natural if this passage came to be used in a baptismal liturgy in the church.

*10:8, p. 132. The omission by D of the word "all" is perhaps an attempt to eliminate some of the apparent harshness and inaccuracy of too inclusive a statement. For it would be easy to draw the inference that "all who came before me" included even those of the Old Testament period, and surely not all of them were thieves and robbers!

[b]10:17,18, p. 135. The passage clearly portrays the role of Christ. But, from the larger context of this statement in Philip, one can see here an example of how Gnostics reinterpreted New Testament ideas and words to produce their Redeemer-myth.

[a]10:30, p. 138. In John the Greek word for "one" is neuter; if it could imply the word for "spirit," also neuter, then the parallel with Ignatius is still closer.

d10:34, p. 138. The Greek of John and of the Psalm is identical.

**11:14, p. 143. The variant makes these words agree with verse 11.

***11:27, p. 145. The variant adds the same verb in the present tense that immediately follows in the accepted text in the perfect tense. The idea of the variant, then, is that Martha is admitting not only that she now has faith in those tenets about which Jesus has raised a question but that she had already come to believe before now, and still does believe, that Jesus is the Christ.

*11:39, p. 147. The variant omitting the identification may of course indicate an original reading, or, more likely, it may be either an example of the Old Syriac's tendency not to have descriptive phrases (see 1:38,41,42) or an attempt to avoid the problem of having Martha identified after she has already been on the scene. However, the reidentification of persons already on the scene is not uncommon in this Gospel (cf. 7:50 and 19:39; 13:23 and 21:20; 20:24 and 21:2).

a11:47-53, p. 148. This conspiracy against Jesus seems to be the same event as the one narrated in the Synoptic passages cited. And in all four Gospels, this event is followed by the anointing of Jesus by Mary.

*12:1, p. 151. Although every previously known manuscript has the reading "six days before the Passover," there is good indication that P66 originally read "five" instead of "six." A close look at the facsimile of this manuscript will show that the first line of 12:1 (line eight on that plate) clearly ended originally with the first three letters of the Greek word for "five," that these letters were later scratched and a scribal mark placed there to show the intended deletion, and that the

first word of the next line was written over the last two letters of that five-letter word for "five." Not one of the latest editions of the Greek text used — SQE, Nestle, A2S — gives any hint that this reading may have existed. But it is interesting, if only as a unique reading, and even more so, if it could perchance throw any light on the vexing problem of Gospel chronology related to the last week.

[b]12:8, p. 153. In the Greek these two verses from Matthew and John are in their entirety identical except for the order in which two words come in the sentence.

***12:9, p. 153. The fact that in several important manuscripts there is the definite article present, not only here in verse 9 but again in verses 12, 17, and 18, makes more obvious the problem of how many crowds are being mentioned in this chapter. There could be as many as three different crowds; more likely, there are only two. But the point is: it may well be because of this felt difficulty that many of our witnesses chose to have no definite article in their particular copies of the text.

[b]12:13, p. 154. John's quotation of the Psalm is identical to the Greek of the LXX of that verse; this is also true of the quotation of the same words by Mark (Matthew and Luke are very close) and by Clement of Alexandria. In the Psalm the words apply to the people entering the temple in Jerusalem, in John to Jesus entering the city.

[c]12:27, p. 158. Some cite Ps. 42:6 (41:7 LXX) as the parallel, but Ps. 6:3 (6:4 LXX) is cited here because it is closer to John in the RSV. However, both verses from the Psalms — for the four Greek words being cited — are identical in the LXX, agreeing with each other but differing from John only in the tense of the verb form.

**12:28, p. 159. The two words added by the two witnesses — D (it) — are identical to words found in 17:5.

c12:34, p. 160. No passage of the Bible has been conclusively established as the one to which allusion is here made. Other suggestions include Dan. 7:14 and Ps. 110:4 (109:4 LXX).

c12:38, p. 162. The Greek in John's quotation is identical to that of Is. 51:1 in the LXX, as is that portion of the verse from Isaiah cited by Paul in Rom. 10:16.

*12:40, p. 162. Inasmuch as D's omission of these four words does not leave a sentence that makes the best of sense, it is easy to see that here is an omission caused by the scribal error of parablepsis and homoioteleuton.

d12:39,40, p. 162. Here is a good example of the freedom John often shows when citing the Old Testament, a freedom to interpret, restate and condense the idea expressed in the original passage. Of the fourteen times when John admits (with a formula) that he is quoting the Old Testament, about half of the passages are quoted with reasonable fidelity to the text as we know it, occasionally even quoted precisely; the other half reflect varying degrees of free handling.

**12:41, p. 163. The variants are obvious attempts by scribes to clarify the statement by identifying whose glory it was that Isaiah had seen.

***12:44, p. 163. Although there are many Gospel texts that imply this idea, there is not one in the canonical Gospels that is such a lucid statement of the lofty call to Christlikeness as in this one manuscript's added words.

a13:18, p. 169. John follows neither the LXX nor the Hebrew

precisely, although in his freedom of citation he comes closer to the LXX. He replaces three of the main words — i.e., for "ate," "lifted," and "heel." There may be significance to the fact that he does not quote the first clause of this verse in the Psalm — "even my bosom friend in whom I trusted" — so as to avoid saying that Jesus ever trusted Judas. This then is in line with Jn. 2:24,25 and 6:70,71.

**<u>14:5, p. 176</u>. The variant makes the identification of Thomas identical in Greek to that of 11:16, 20:24, and 21:2.

[a]<u>14:16, p. 180</u>. "Counselor" of John and "advocate" of 1 John are in Greek the same word. However, in 1 John it is being applied to Jesus whereas in John Jesus is referring to the Holy Spirit by that term. In 1 Timothy a different Greek word is used.

**<u>14:17, p. 180</u>. A close look at the facsimile of this page in P^{66} shows that undoubtedly the original reading was the verb form translated "is" and that later a scribe changed it to the form reading "shall be." Obviously one letter of the ending has been written over a mostly deleted letter, and the clearly visible dash above the ending is the original scribe's consistent way of representing the letter nu at the end of a line, which would be the case if originally the form standing there had been the one translated "is." Thus again the listing of the support of P^{66} here in the dissertation differs from that of the three editions of the Greek text consulted — SQE, Nestle, ABS — that fail to reflect this and simply list (or imply, in the case of Nestle) that P^{66} supports the reading "shall be."

[b]<u>14:22, p. 181</u>. To the variant reading of syr^c — "Judas Thomas" — and to the KJV reading of Jn. 21:2 and elsewhere — "Thomas called Didymus" — one can compare the name appearing in the Introduction of the

Gospel of Thomas: "Didymus Judas Thomas." Only two other documents are known to use the three names: the third-century Acts of Thomas and the Book of Thomas the Athlete which can be found in the Nag Hamadi group. In Acts of Thomas 11, Thomas is identified not only as a twin (the meaning of Didymus) but as the twin of Jesus.

There is one clue that might indicate the development of the name. Oxyrhynchus Papyrus 654's opening lines give a Greek version of the opening of the Gospel of Thomas, and there the space in the fragmentary first lines will allow only the name of Judas Thomas (without Didymus). Since the papyrus is the earlier of the two, perhaps this is how the name was known at that earlier time. After all, Thomas is simply the Aramaic word for "twin," as Didymus is the Greek word for the same.

[a]14:27, p. 183, Clement. Clement's alteration of the text seems to have been homiletically motivated, as he extols God's love which was shown by God's sacrificial giving of himself through his Son. But it could also be that there was a practical motivation for the change of word from "peace" to "love," in the hope of encouraging the rich man to show his love through acts of generosity.

**15:3,4, p. 185. Here is obviously another example of the common scribal error of skipping words. This omission by D is clearly unintentional, for without these words, the words before and after the omission when joined together do not make good sense.

[d]15:11, p. 187. The English adjectives "full" in John and "complete" in 1 John are the same word in the Greek. And some of our witnesses of 1 John — A C vg[cl] syr[h] — read "your joy" instead of "our joy," making a still closer parallel.

*15:16, p. 189. This is another example of manuscripts

introducing in one passage a statement which textual support would verify belongs rather in some other passage. This particular transplanted statement comes from 14:13.

[c]15:25, p. 191. More frequently the parallel is tied to Ps. 35:19 (34:19 LXX), but Ps. 69:5 is as close, and, furthermore, is a passage from which other citations are made in John (e.g., 2:17 and 19:28,29).

[b]15:26,27, p. 192. John's two words for "witness" and 3 John's two words for "testimony" and "testify" are in the Greek but four forms of the same verb. It may also be noted that 3 John in the Greek says "we also are witnesses" — not the "I" of the RSV — all making the parallel still closer.

***16:15, p. 195. If this verse was originally in the text of John, it may have been deleted by these two scribes because they felt it was little more than a repetition of the preceding verse. Or again it could have been the scribal error of losing one's place in the copying: seven of the last eight words in the omitted verse are identical to seven of the last eight words in the verse just before the omission.

*****16:16, p. 195. The variant does not basically change the meaning of the statement, but it does illustrate what is undoubtedly an attempt to put Jesus' statement in line with the disciples' supposed repeating of that statement in the very next verse. Similarly in verse 17, two of our witnesses — D and W — change "not" to "no longer" with the same desire for harmonizing, this time in the opposite direction.

*16:16, p. 196. The addition, being made where it is in the sentence of the accepted text, makes awkward sense. Apparently it is an attempt to bring verse 16 into agreement with the words of verse 17,

but even that is not accurately done.

[a]16:21, p. 197, Isaiah. This parallel involves more than the mere fact that the passages of John and Isaiah read much alike; in both, the figure of speech is used to describe the inevitable agony that accompanies the ushering in of the new age.

[b]16:22, p. 197. Not only is the Greek identical in the two passages — even with John having the singular form of the word for "heart" rather than the RSV plural "hearts" — but more, both statements stress that the happiness of the chosen ones is among the eschatological expectations of the one speaking.

[a]16:23, p. 198. The change of word order in a Greek sentence may or may not affect the meaning of that sentence. Here the variant's relocation of the phrase "in my name" has this effect: it calls for petitioning the Father in Jesus' name to receive favors, whereas the accepted text says that it is in Jesus' name that the Father will bestow such grants.

[a]16:33, p. 200. This expression of encouragement is one that the Synoptists report Jesus as uttering on other occasions, to kindle faith in connection with the performance of a mighty work (as with the healing of the paralytic, Mt. 9:2, or of Bartimaeus, Mk. 10:49), or to still the fears of the disciples in the boat, when they thought Jesus was a ghost walking on the sea, Mt. 14:27. And Acts says that the ascended Lord gave the same word of encouragement to Paul, in Acts 23:11. Although in John the expression is rendered in the RSV "be of good cheer," and in Matthew "take heart," and in Acts "take courage," all three verses have the same Greek word, with identical forms in John and Matthew, and Acts' word differs only in number.

b17:2, p. 201. "Power" of John and "authority" of Matthew are in Greek the same word.

**17:3, p. 201. Not only does D add here the phrase "into this world" but four more times in this chapter — verses 13, 14, and twice in 18 — D adds a "this" before "world" when no other manuscript does. It would be easy to assume that D in these verses was trying to harmonize with other statements in John, for twelve times in the accepted text John has "this world"; however, sixty-five times the accepted text reads merely "the world."

*17:6, p. 202. This is an example of those times when a change of tense may well be motivated by one's interpretation of a statement. By changing from the aorist to the perfect, these witnesses stress the idea that not only did God give these men to Jesus at some moment in the past, but, as reflected in the genius of the perfect tense, the effect of their being divinely-given men has continued to be recognized to that very moment.

*17:14, p. 205. With the last three words of the omitted portion being identical to the last three words before the omission, a scribal error of the eye is a very likely explanation.

**17:15, p. 205. When the verse is read without the words which B omits, it says, "I do not pray that thou shouldst take them from the evil one"! Undoubtedly this is not what Jesus would ever have said (cf. Mt. 6:13). Once again the omission is to be explained simply as an error of the scribe's eye, leaving off the copying after one "them" and resuming the copying after the next "them."

c17:15, p. 205. "The evil one" of John and of 1 John and "evil" of Matthew and 2 Thessalonians are in Greek exactly the same two-word

construction, except that in 1 John "the evil one" is in the nominative case as the subject of its sentence; the others are all in the genitive or ablative case.

***17:16, p. 205. Since among the last three of the words omitted by P^{66c} two of those words plus the ending of a third are identical to the last three words before the omission, it would be easy to charge the omission again to scribal oversight. But the corrector of P^{66} admits the omission by inserting a series of dots to represent that deletion. Thus a more likely explanation this time is that the scribe felt that these words belonged not here but with the statement of verse 14. As has already been seen, the original reading of P^{66} for verse 14 excluded some of these words which other manuscripts include.

*17:18, p. 206. Again, the last three words of the omitted section are identical to the last three words before the omission.

*18:1, p. 208. In all probability Kidron as a proper noun should be considered the original reading. Some scribe, not recognizing Kidron as a proper name, may have undertaken to correct a predecessor's "error" of putting a singular article with what he saw as the plural noun for "cedars," and by changing the article from singular to plural created the variant that reads "valley of The Cedars." Some other scribe apparently tried to solve the problem by moving in the other direction, i.e., by making the noun singular to agree with the article, thus producing the variant that reads "valley of The Cedar." Of these it is the reading "Kidron" that comes closest to the Hebrew.

*18:4, p. 209. The verb translated "knowing" is a form of the same word appearing in the variant translated "having seen." Of the Greek words for "know," this one means "to know on the basis of having

seen."

**18:13-27, p. 210. The rearranging of verses in this chapter is probably due to a desire to bring John's account of Jesus' trial into line with that of the synoptic Gospels which say nothing of the part played by Annas. If verse 24 is inserted in connection with verse 13, then it is really nothing that Annas does. On the other hand, it is easier to believe that the accepted order of John's verses is his original order than it is to figure how the verses ever got "out of order" into the traditional sequence.

a18:36, p. 214. "Kingship" of John and "kingdom" of Luke are in Greek the same word.

***19:14, p. 217. These scribes have tried to bring John's chronology of the Passion into line with that of Mk. 15:25, where one reads that the crucifixion took place at the third hour.

*19:17, p. 219. This is following the versification of the RSV (found also in ASV and NEB), whereas these words are considered to be the closing words of verse 16 in the three editions of the Greek text used — SQE, Nestle, ABS — and in KJV.

**19:23, p. 220. Although the inclusion of these words is well attested textually, they do tend to create a wrong impression which must be corrected when the remainder of the verse is read, for it is natural to conclude, before reading the rest of the verse, that the tunic was also divided four ways. The translators of the NEB seem to have regarded the Greek word, which is usually translated "and" or "also," to have here one of its other possible meanings, "but"; and their reading is to be preferred for the sake of clarity.

a19:24, p. 220. One who reads this verse in John together with

the verse in Psalms which it obviously is quoting would be aware of two variations in the RSV of these verses, but in Greek they are precisely identical.

*19:25, p. 221. By eliminating these words including the "and," p60 seems to be identifying Mary Magdalene as the sister of Mary the mother of Jesus. However, it is surely better to assume a common scribal error, though here with a slightly different feature. In this case it would be necessary for the scribe to have observed, before he looked away from the manuscript he was copying, that the next word to be copied would be "Mary"; then, when he looks back to the document and sights the word "Mary," he begins to write again. However, the word that he now sees stands five words later in the verse.

****19:29, p. 221. The variants adding the words "with gall" are probably attempts to harmonize John with Mt. 27:34; and the variant "on a javelin" may be a scribe's effort to correct a reading in light of his knowledge of hyssop. Hyssop was a small bush with highly aromatic leaves, and was used in sacrifices for purification (cf. Ex. 12:22; Lev. 14:4; etc.). Those interpreters who feel that Jn. 19:29 calls for a long firm stalk tend to prefer the reading "on a javelin," aware that a scribal error could easily have occurred inasmuch as in the Greek the two words "hyssop" and "javelin" are the same except that "hyssop" has two extra letters. Other interpreters who feel that there was significance in the fact that hyssop was used specifically at Passover (cf. Ex. 12:22) tend to prefer the better attested reading of "hyssop." If the cross did not have to rise any higher than to keep the victim's feet above the ground, even the small bush could have served this purpose.

*19:34, p. 223, 1 Jn. 5. The words of 1 John 5 could well be

a conscious reminiscence of the idea expressed in Jn. 19:34, and yet in the letter they are used in a very symbolic way, with "water" standing for Jesus' baptism, and "blood" his crucifixion, seen as the beginning and the completion of his work on earth as Son of God.

°19:36, p. 223. Other passages that have been suggested as the source for this statement in John are Ex. 12:46 and Num. 19:12. But John seems to be closer to the LXX statement in the Psalm for three reasons: a) in John and in the Psalm the verb is in the passive voice whereas in Exodus and in Numbers it is active -- in fact, the two verbs in John and in the Psalm are identical in form; b) the statement in the Psalm rings as a prediction, but in Exodus and in Numbers the wording carries the force of an order; c) John is interested in showing Jesus to be not only the Jewish Messiah but with greater significance the spiritual Christ, and thus it is more likely that he would turn when possible to the Psalms or the prophets rather than to the Pentateuch for the prediction of which Jesus is seen as the fulfilment.

*19:39, p. 224. Three of the four English versions consulted translate literally the statement about the weight of the myrrh and aloes; NEB seeks to reflect a bit more accurately what that weight would be on the basis of its readers' understanding of the term used. Although not all authorities agree, it seems most likely that reference is to the Roman pound of twelve ounces, and thus the weight would be about seventy-five pounds, as the term is understood today.

*19:41, p. 225. In view of the fact that, of Greek's two main words for "new," this word basically means new in the sense that it has not yet been used, there is little difference between the word of the accepted text and the variant. It is possible that the variant was

created through misreading the text being copied, for "new" and "empty" differ in Greek only in one vowel.

*20:5,6, p. 227. Although a reading of the RSV of these verses would suggest an even greater duplication in words, still in the Greek the words "the linen cloths lying" which conclude the omitted section are also the last words immediately before the omission.

*20:13, p. 228. The variant reading of these two witnesses would appear to be an effort to make the conversation of the angels correspond to that of Jesus in verse 15. To duplicate statements made elsewhere is a characteristic frequently seen in the D variants. At the same time, this added question by the angels as found in D and syr^{s} has its parallel in the questions asked by the "young man sitting within the tomb" as told in the Gospel of Peter (see parallel [a]13, also page 228).

[d]20:22, p. 230. For "breath" of Ezekiel the LXX has the same Greek word that in John is translated "Spirit," and in Genesis the word for "breathed" is identical in form to that for "breathed" in John. The idea that divine breathing on someone or on something imparts life is found not only in these three passages but in such a statement as that found in 2 Tim. 3:16, where the RSV marginal reading is "Every scripture inspired by God . . . ." Literally, the Greek word for "inspired" means: having the effect of God having breathed.

**20:25, p. 231. In Greek, the words for "mark" and "place" differ from each other by only one letter. With the two words bearing similarities to each other in appearance and in fitting the context, the exchange of one for the other is not surprising.

[a]20:26-29, p. 232. Although Mk. 16:14 is usually considered to be a parallel to Jn. 20:19-23, it seems more appropriate to identify it

as being parallel to this passage, for two reasons: a) Mark speaks of "all eleven" being present (this is implied in Jn. 20:26, but is ruled out of 20:19-23 in light of 20:24); b) Jesus rebukes them for their unbelief (as he does here, 20:29, but not in 20:19-23).

Subheading, p. 235. Some interpreters would call attention to similarities between these two pericopes and would suggest that the story in John may well represent the Lucan story retold to serve the interests of the Fourth Gospel as it is brought to its conclusion.

ª21:1, p. 235. "Revealed" in John and "appeared" in both verses of Mark are in Greek the same word.

*21:1, p. 235. The variant makes this verse read more like verse 14.

**21:6, p. 236. The addition found here is almost a duplication of Lk. 5:5.

***21:8, p. 237. The English variant in KJV and ASV of "cubit" refers to an ancient measure of length. It corresponded roughly to the measurement of an adult's arm, from elbow to the tip of the index finger, or approximately eighteen inches.

*21:13, p. 238. The variant of D and others serves to bring Jn. 21:13 very close to Lk. 24:30.

***21:15, p. 238. The two readings of the NEB reflect the two ways that the Greek words of the accepted text can be read: if the Greek word for "these" is to be considered neuter in gender, it would convey the idea of the NEB text; if, on the other hand, "these" is to be considered masculine in gender, it would convey the idea of the NEB's marginal reading. Both the Greek form and the known circumstances would allow either understanding.

*21:15, p. 239. The NEB's marginal reading is an attempt to show in English (verses 15-17) that in the Greek two different words for "love" appear. In verses 15a and 16a, the word used is the one for the deepest kind of unselfish love; in verses 15b, 16b, 17a and b, the word used represents a warm personal love but one which may be neither as deep nor as free from personal interest as the other word implies.

*21:25, p. 242. One examining the Codex Sinaiticus or its facsimile today would see verse 25 in place, followed by the scribal mark — the coronis — which indicates the end of a New Testament book, followed by the subscription, the title of the book, which translated reads: Gospel according to John.

It is by examining the manuscript under ultra-violet light (see slide 21 of Howard Teeple's second set of New Testament slides, on "variants in the text," 1961) that one can see that originally the coronis and subscription were written after verse 24, and then later someone — and the script is enough the same that it could have been even the original scribe of this manuscript — scratched the coronis and subscription, added verse 25, and then wrote again the closing coronis and subscription.

II. JOHN'S RELATION TO THE PARALLELS

It would be appropriate at this point to summarize what has been observed regarding the relationships of the Gospel of John, first to the sources that John used, and then to those Christians who coming later may have known and used the Fourth Gospel. These relationships are reflected in the parallels cited from both canonical and noncanonical sources.

The Relationship to the Old Testament

John does not often quote directly from the Old Testament, his citations numbering fourteen or a few more (whereas Matthew's number, for instance, would be about forty). His explicit quotations come almost entirely from Psalms, Isaiah, and Zechariah.

In general, his quotations are closer to the LXX text than to the Hebrew, sometimes an exact quoting of the LXX or virtually so (e.g., 10:34; 12:13, 27, 38; 19:24). The only explicit quotation of the Old Testament in John without any kind of introductory formula is in 12:13, when Ps. 118:26 (117:26 LXX) is used, but in the Gospel context, a formula there would be out of place.

But on other occasions, John shows the obvious freedom in citing Old Testament passages that New Testament writers in general show, to condense or to expand or to combine passages as desired to serve one's purpose. He may simply change a tense, as in 2:17 when he cites Ps. 69:9

(68:10 LXX); but the change in tense from aorist to future makes the statement into a prediction and serves his purpose better. Or he may change more than just the tense; he may change the meaning, as in 12:40 when he cites Is. 6:10. In the Hebrew, the insensibility of the people was something Isaiah was to bring to pass; in the LXX it was simply a fact, one to be lamented. But in John, the unbelief of the multitude in Jesus' day is thus seen as something predestined by God, another prophecy being fulfilled.

Thus one can see something of the way John used the Old Testament, to serve his theological purpose. He shows that it was a fulfilment of prophecy for Jesus to cleanse the temple (2:17), for the Jews to persecute and hate him unjustifiably (15:25), for Jesus to be offered a drink at the time of the crucifixion and for his garments to be divided among the soldiers (19:24). He saw Jesus as the true bread of life, in contrast to the manna of old (6:31), the true King of Israel (12:13), the true Passover lamb (19:29,36).

It may even be misleading to refer to the few times that John quotes the Old Testament, for throughout the Fourth Gospel reflections of the Old Testament may often be seen, as is obvious in the many parallels that are given in this study linking statements in John to thirty-two different books of the Old Testament as found in the LXX.

<u>The Relationship to the Rest of the New Testament</u>

In this area, our interest is chiefly centered in the relation of John to the synoptic Gospels.

A study of the parallels cited in this project will indeed show a great number of similarities between John and the Synoptics. He

records many of the same events, or events that are very similar to those in Matthew, Mark, or Luke; he cites Jesus as making many of the same statements, or statements very similar to those of the other Gospels. If this were to be the only kind of comparison made, it would be most natural to assume, granting the Fourth Gospel is truly the Fourth Gospel in point of time of composition, that the writer both knew and used all three of the other writings.

But when one examines further, he is aware that exact agreement between John and the Synoptics rarely exists; and, if the occasion of such agreement is found, as in Jesus' words, "Rise, take up your pallet, and walk" (5:8; cf. Mk. 2:11), the same words may well come from two different occasions. Few are the times that a parallel between John and the Synoptics will be as close as Jesus' statement, "The poor you always have with you, but you do not always have me." (12:8; Mt. 26:11; Mk. 14:7)

Dissimilarities between John and the Synoptics are in some ways even more noticeable than are the similarities. It is not within the scope of this dissertation to study these gospels in their entirety, but at least it may be observed that parallels between John and the synoptic Gospels at the points of Jesus' genealogy, birth, childhood, baptism, temptation, transfiguration, agony in Gethsemane, ascension, and many points in between, are most conspicuous by their absence.

How then is one to explain the dissimilarities? It would seem incredible that John should be so brazen or irresponsible as to mutilate, contradict or ignore so many of the details and statements recorded in the other three Gospels. It would be no wonder that many would discredit the Fourth Evangelist as any kind of respectable historian, if such were

to be his attitude and practice regarding the works that had preceded him.

The alternative to this evaluation of the author of the Fourth Gospel is to believe that he did not know the other Gospels as literary works, but only the milieu of tradition out of which they came. As one here is not dealing with extant written works, he can only wonder if John perhaps knew Q, or a pre-Marcan source, or other sources used by the Synoptists in which they used certain portions of the information and now John at times used other information which they had left alone.

Or perhaps no written source at all is involved. C. H. Dodd, in his Historical Tradition in the Fourth Gospel (see especially pages 423-432), argues forcefully and convincingly that the author of the Fourth Gospel got the material for his stories from an oral tradition, similar to but often not the same as the traditions recorded in the other Gospels. It seems to the author of this dissertation that, in light of observable data, this best explains the relationship.

As for the rest of the New Testament, parallels are cited in the dissertation from twenty-one of the remaining twenty-three books. About fifty parallels come from Paul's letters, reflecting the fact that Paul and John often spoke of Jesus in the same way — e.g., as a preexisting agent in the creation of all things, but also as the Christ descended from David — and many other theological concepts are common to both authors.

Twenty parallels are given from the book of Acts, ranging from references to the same historical developments, such as the role of John the Baptist to the work of Christ, to the setting forth of many of the same theological concepts. By far the greatest number of parallels from

a single book -- more than forty -- come from 1 John, showing that in significant ways this short book is closer to the Fourth Gospel than are any of the other books in the New Testament. This should add support to the idea of a common provenance for the two writings.

The Relationship to Noncanonical Writings

It is difficult to identify the first Church Father who clearly reflects a literary dependence on the Fourth Gospel. There are echoes of Johannine terms and ideas in 1 Clement and in Barnabas, but there is no way of knowing that such words or ideas are peculiar to John. There are conceptual parallels but no strong indications of verbal or literary dependence.

At least a much better defense could be made for the statement that the earliest clear indication of knowledge of the Fourth Gospel comes in the letters of Ignatius (ca. 110), and even this is open to question. When Ignatius writes to the Romans (7:3), "I desire the bread of God, that is, the flesh of Christ . . . and for drink I desire his blood, that is, immortal love," it is difficult to believe that he did not know the Fourth Gospel. Perhaps no one phrase would establish the dependence, but to have "bread of God," "flesh of Christ," and "for drink I desire his blood" all in the same sentence, one is certainly reminded of Jn. 6:54.

As was the case when considering the relation between John and the Synoptics, if one were to think only of the similarities of thought or word, the case for literary dependence would seem strong indeed. But again one may ask, can one know that John exclusively used these phrases, or must one admit that there existed a common Christian tradition to

which both John and Ignatius had access? With Ignatius interested in defending Christ's heavenly preexistence, why does he not use the prologue to the Fourth Gospel, if he knows it? And for emphasizing the reality of Christ's humanity, why does he not cite Jn. 1:14?

None of the other Apostolic Fathers seem to come even this close to reflecting literary dependence on John. It rather is among the Apologists that one sees the first strong evidences of the use of the Fourth Gospel. Justin (ca. 150-160) in Apology I 61.4,5 says, "For Christ said, 'Unless you are born anew, you shall not enter into the kingdom of heaven.' Now, it is clear to all that it is impossible for those who have once been born to enter again their mothers' wombs" — a clear citation of Jn. 3:3,4.

Paralleling the opening verses of the prologue in John, Athenagoras (ca. 180) said in Plea for All Christians 10:1,2, "The Son of God is the Word of the Father . . . [2] and all things were made through him," the last clause being identical to Jn. 1:3 in the Greek.

Earlier in the century, Gnostics such as Basilides, Heracleon, and the Valentinians were using the Gospel; by 135 Basilides had quoted such Johannine passages as 1:9 and 2:4. And in more orthodox circles, by 150 or before, Egerton Papyrus 2 had repeated 5:39 and other statements from John; the Preaching of Peter had shown acquaintance with 3:5, the Epistle of the Apostles with 1:13,14 and other verses. Other writings of the second century which contain statements cited in this study as parallels to John include the Gnostic Gospels of Philip, of Thomas, of Truth, the Docetic Gospel of Peter, and the Gospels of the Ebionites, the Hebrews, the Naassenes, and the Nazareans. The early appearance of John's Gospel in Latin, Syriac, and Coptic versions shows that it indeed

circulated widely in the church of that period.

Before the end of the second century, witnesses were testifying to the existence of the Fourth Gospel throughout the Mediterranean world. The Diatessaron of Tatian is cited by Aland in ABS as bearing witness at seventy-four of the locations in the Gospel where a variant reading is involved. Clement of Alexandria, Theophilus of Antioch, Tertullian of Carthage, Irenaeus of Lyons in Gaul, Athenagoras of Athens, and Polycrates of Ephesus show that they know the Fourth Gospel, and in this current study are cited either with parallels or as witnesses to the readings of the text, or both. Thus the Fourth Gospel was accepted and used from Syria to Gaul, from Athens and Ephesus to Carthage and Alexandria.

And how did the Church Fathers use John? This may not always be so easily answered, for obtaining the accurate text of a Father has its problems; a scribe often tended to "correct" a Father, till it read as his own copy of the New Testament did. But still certain things may be said: it was a common practice for a Father to make certain stylistic changes, to adapt the Gospel readings to his own preference or understanding of grammatical construction. The average Church Father tended to quote often from memory at least a short passage of scripture, but more likely would look up the passage if quoting a longer one.

The Fathers also adapted scripture statements for theological and ecclesiastical reasons. If Ignatius did know the Fourth Gospel and knew Jesus' words found in Jn. 5:19,30, he did not hesitate to adapt those words till he says in his letter to the Magnesians 7:1, "As the Lord did nothing apart from the Father . . . so you must do nothing apart from the bishop and the presbyters." And the adapting of Jesus' words by Gnostics has already been mentioned.

III. SUGGESTIONS FOR EVALUATING THE VARIANT READINGS

Some simple suggestions might be of practical value in guiding one to make his own evaluation of variant readings such as are presented in the main part of this dissertation.

External Considerations

Date

In considering, first, certain external data one will obviously find value in learning the date of a given witness. If everything else were equal, the earlier the witness the more likely it would be to be free from error. Thus one welcomes the continuing discoveries of second-century papyrus manuscripts. For example, although it is only a fragment, P^{52}, which dates from the early part of the second century, thus bears its witness for a few verses of the text of John in that early period. Among the parallels cited in this study, several come from Egerton Papyrus 2, which is to be dated before 150, and since this document depends in part on John, it too bears an early witness to the text.

The recently discovered manuscripts of the late second and early third centuries — P^{66} and P^{75} — are of monumental significance in helping one get back toward the original text, in view of both their antiquity and the quantity of text that each possesses. And yet even in these two papyri, so many variants may be observed that one is aware he is still far from the original text.

But knowing the date of a given manuscript is not as important as knowing the date of the type of text which it preserves. One manuscript, itself later than some other manuscript, may at the same time preserve a type of text that is much older than that found in the other manuscript, and thus it would be of greater value than the other.

Geographical Location

It is also important to know where a given witness originated. If manuscripts from different geographical areas concur in a reading, this agreement makes that reading at least much more probable than if this is not so. However, one needs to be alerted to the fact that witnesses which are widely separated geographically are not always independent of each other; for instance, Itala manuscripts from the West may often agree with certain Syriac manuscripts from the East because of a common use made of the Diatessaron of Tatian.

Family Relationship of Witnesses

Manuscripts can in the main be grouped into families — a matter to be discussed presently — and it is vital to know to which family a given manuscript belongs. One manuscript that belongs to an early and reliable family carries far more weight in supporting a reading than twenty accurately-copied manuscripts from a late and unreliable family.

In this matter the witness of the Church Fathers does far more than simply indicate where and when the Fourth Gospel was known and used, although that too is important to know. If the accurate text of the Father can be obtained, it will also help to localize and date the various readings of the text and will contribute toward the establishing of the "family tree" of these local texts.

Internal Considerations

It should already be clear, then, that it is much more helpful to know the quality of witnesses than the quantity of them in one's attempt to evaluate the variant readings. Thus, in the dissertation, notes have often accompanied the citing of variant readings in order to suggest that that particular variant should not be considered as representing the original text but should be seen as an explainable change made by a particular scribe. Thus other factors must also be considered.

Unintentional Changes

Frequently throughout the notes attention was called to the rather apparent errors of eye, ear, or mind caused by careless scribes. The errors of inadvertent omission of words, of interchange of letters, and the like need to be recognized as such and not included in any serious consideration of the true text.

Intentional Changes

More subtle may be those changes that were deliberately made. Such would include stylistic changes, where a scribe tried to refine the grammar, eliminate a repetitious or superfluous comment, introduce a more familiar synonym, or clarify a statement by the adding of pronouns or other words. Or they may represent scribal efforts to harmonize one passage or statement of scripture with another. Or the changes may be brought about by theological considerations, to bring statements into line with theological positions held either by the scribe or by the church of his area. These too need to be recognized for what they are and allowance be made for them.

Critical Principles

Textual critics in general tend to prefer the more difficult reading, the shorter reading, and that reading which best explains the origin of the others. In the case of the first of those three principles, the sense of the statement is indeed there but just not on the surface so that a scribe might hastily yield to the temptation to improve the sentence by eliminating the difficulty as he makes his copy. The shorter reading is usually preferred on the theory that it is the more natural tendency to add a word or phrase for the sake of clarifying or harmonizing than it is to delete. To illustrate the third principle: if one had three manuscripts, and one read "he came to establish faith," another "he came to establish hope," and a third "he came to establish faith and hope," it would at least be easy to eliminate the third as a later conflation of the two earlier readings.

Intrinsic Considerations

Other considerations must constantly be kept in mind which call for expanding circles of study. Which reading best fits the immediate context? Which reading best agrees with the author's style, vocabulary, and point of view throughout the entire book? Which reading best reflects the Aramaic background of Jesus' teaching? Which reading seems most free from the influence of the later Christian community?

Families Most Commonly Recognized

It should be said that the bulk of the text of the New Testament — perhaps ninety percent of it anyway — reads the same in all manuscripts. But when two or more manuscripts have in common either an error or a striking reading at variance with other manuscripts, then a common

ancestor for those particular manuscripts is suspected, and thus arises the importance of trying to arrange manuscripts by families.

Through the years, textual critics have made various attempts to group manuscripts into families and have given sundry titles to those families. Each effort has no doubt had its merits but no system has been universally accepted; in fact, with continuing discoveries of manuscripts which do not so neatly fit into already established groups, it is obvious that no hard lines can be accurately drawn at all. But there still is benefit in broadly recognizing the existence of general groups of manuscript witnesses. They will here be summarized briefly under the four familiar titles: Alexandrian, Western, Caesarean, and Byzantine.

Alexandrian

It is so named because its center was Alexandria. Critics agree that this text was the product of skillful scholars who had an already ancient text which they used. The text has fewer variations than will be found in the other families. Because it is represented by the early and important papyri 66 and 75 and uncials B and S, it is a text-type of great significance.

Western

It is thus named because it was found among the witnesses of the West: the Old Latin version, the Latin Church Fathers, and D. However, the nomenclature is misleading inasmuch as the family proper includes other manuscripts from the East, as syr^c and syr^s. This family is the most notorious of all the families for its omissions, insertions, and eccentric readings. And yet, because the text can be traced back to the middle of the second century, it too is of considerable importance as

one seeks to reconstruct the original text.

Caesarean

This text is so named because it was used by Origen in Caesarea. However it probably originated in Egypt and was transplanted to Caesarea by Origen. This family is characterized by a distinctive mixture of both Alexandrian and Western readings.

Byzantine

This text is so called because it was the one adopted in general throughout the later Byzantine Church. It represents the culmination of textual revision into a common text about A.D. 300, incorporating readings from each of the other families. It is clearly a secondary text, and is the text translated by the King James Version.

Brief Evaluation

In general, the reading of the earlier Alexandrian text is usually the shortest reading, whereas the Western reading is usually the longest. Ordinarily that reading is to be preferred which is supported by a combination of Alexandrian and Western witnesses; on the other hand, a reading supported by combined Caesarean and Western witnesses is not particularly established, since there are indications that the Caesarean text had early connection with the Western. If a reading is supported by only one of these three groups, its chances for being the original reading are greatest if it contains the Alexandrian text, less likely if it stands only in the Western text, and least likely of all if of the Caesarean text.

But again there should be sounded this word of warning. One hazard

of suggesting text-types and of grouping manuscripts by families is that every text-type is itself an example of an evolutionary process; and individual manuscripts within any given family, while being obviously related to other members of the family, still clearly show not only individual traits and idiosyncracies which make them stand unique but also reflect "societal" cross-breeding by reflecting at times traits of manuscripts from an entirely different family.

For instance, B and S do both represent the Alexandrian text. However there are enough differences between them that surely their common ancestor did not immediately precede them. It seems much more likely that they represent two independent traditions of the oldest text of Alexandria. In fact, the same can be said for P^{66} and P^{75}, which are a century or two still earlier.

The student, then, will come to realize what the honest textual critic has long known: in the end, one is guided not so much by rules as by knowledge and judgment. It will prove indispensable to know what he can about manuscripts, scribes, Christian history and theology, but then to this knowledge must be added his own best enlightened judgment.

A Suggested Grouping of Witnesses by Families

The following listing of witnesses by families is one that would surely be acceptable in general to most textual critics, and is for the most part borne out by the findings of this particular study.

Alexandrian

This family includes P^{66}, P^{75}, B, S; later, C, N, T, and W; also the Coptic version, and the text in part of such Church Fathers as Origen and Clement of Alexandria. It appears from the study that perhaps

P^5, 070, 086, 0113, 0124, 0125, and 0162 may also belong to this family; however, cited readings from their text in John were too limited to give an accurate basis for judgment.

Western

This family includes D, the Itala and the Vulgate versions, syr^c and syr^s of the Syriac version, Tatian's Diatessaron, and the text of early Latin Church Fathers as Irenaeus, Tertullian, Hippolytus, and Cyprian.

Caesarean

This family includes P^{45}, f^1, f^{13}, syr^{pal} of the Syriac version, the Armenian and the Georgian versions, and the text of such Church Fathers as Origen (in part) and Eusebius.

Byzantine

This family includes A, E, F, G, H, syr^p of the Syrian version, the Ethiopic and the Gothic versions, and the text of such Church Fathers as Chrysostom.

Some Observed Characteristics of Individual Manuscripts

The first several observations that follow are based on a tabulation of the variant readings for the first eight chapters of John, which represent about forty-five percent of the total text of the Gospel. The citations include every time that a given witness was identified by SQE either as supporting the accepted text or showing a variant. No claim is made that the figures are absolutely correct, or that studying the variants of the entire Gospel would not alter the findings; but there still may be interest or value in noting some of the findings that

came in the course of the study.

P66 showed itself clearly to be a member of the Alexandrian family, in about 250 citations in these chapters, by being in greatest agreement as follows: about one-third of the time with the readings of S, about 30% with W, P75, and B; but then its next level of agreement was about one-fourth of the time with D.

P75, in about 200 readings, agreed 60% of the time with B, about 40% with P66 and W, and about one-third of the time with S.

B, in about 190 readings, agreed more than 60% of the time with P75, slightly less than half the time with P66, still less with W, and only about 30% of the time with S.

C, in about 100 readings, agreed about half the time with P66, P75, and B, and slightly less with S and W.

W, in about 235 readings, agreed more than a third of the time with P66, just under one-third with P75 and B but also with at least one Itala manuscript, and one-fourth of the time or more with S but also with D and E, F, G, and H.

A, in about 160 readings, agreed almost three-fourths of the time with E, F, G, and H; about one-half of the time with at least one Itala manuscript; and about one-fourth of the time with P66, vg, and f^1.

D, in about 335 readings, agreed almost half the time with at least one of the Itala manuscripts, about one-third of the time with S, and next about one-fifth of the time with P66, W, and E, F, G, and H.

Syr^c, in about 90 readings, agreed about half of the time with at least one Itala manuscript, more than a third of the time with syr^s, about 30% of the time with S and D. At the other extreme, it agreed only five to ten times with P66, P75, B, and C of the Alexandrian group

and with vg, cop, f^1, f^{13}, and E, F, G, and H of the non-Alexandrian.

Syr^s, in about 75 readings, agreed about 45% of the time with at least one Itala manuscript and with syr^c, and slightly more than one-fourth of the time with S and D. At the other extreme, it agreed five times or fewer with P^{66}, P^{75}, B, C, and W of the Alexandrian group, only five times with E, F, G, and H, and only two times with f^1 and one time with f^{13}.

Two other tabulations do not seem to fit the pattern drawn by others, and thus they call for additional study: P^{45} does not show its greatest agreement with the Caesarean family to which it supposedly belongs, and S certainly does not show that its closest affinity is to the Alexandrian group!

P^{45}, in about 80 readings, showed its greatest agreement — about 40% of the time — with P^{66} and D; about 30% with W, Itala, E, F, G, and H; slightly more than one-fourth of the time with S and f^{13}; and just under one-fourth of the time with A and f^1.

The most surprising deviation from the usual picture showed S, in about 350 readings, in greatest agreement — about 40% of the time — with at least one Itala manuscript; its next level of agreement was about one-third of the time with D; then less than one-fourth of the time did it agree with P^{66}; only about one-sixth of the time with P^{75} and W on the one hand, and E, F, G, and H on the other; and only about one-eighth of the time did it agree with B!

Thus one discovers that the highest levels of agreement were as follows: A agreeing with E, F, G, and H about 75% of the time; B agreeing with P^{75} about 60% of the time; and agreement coming about 50% of the time in these pairings: C with P^{66}, P^{75}, and B; D with Itala;

syr^c with Itala; and A with Itala.

For unique readings — that is, where only one manuscript supported a given variant, omission, or addition — the leaders were overwhelmingly D and S, with about eighty each, twice as many as the next closest, P^66 and W. P^66 had twice as many unique readings as P^75, and S had five times as many as B.

The next three observations are based on a tabulation of all the appropriate variants for the entire Gospel of John as listed in SQE. First, consider the variant readings produced for clarification. For variants seemingly intended to clarify by supplying a subject, direct object, or indirect object, D and the Itala manuscripts were the leaders with about sixteen such readings, with f^13 and E, F, G, and H not far behind with about thirteen. On the other hand, this kind of clarification was noticed only eight times in S, five times in P^66, one time in P^75, and never in B. Or for variants seemingly intended to clarify by supplying a possessive pronoun, especially in the phrases "my Father" and "his disciples," again D and the Itala manuscripts clearly led with about eighteen such readings, followed by f^13 and P^66 with about twelve. On the other hand, this kind of clarification was noticed only three times each in P^75, S, and B.

For a change in the tense of the verb, with 55 such variants standing against the accepted text of the RSV for the entire Gospel, D and S were involved in almost one-half of those variants, with P^66 containing about one-third of them. On the other hand, P^75 and B have a tense different from the accepted text only about 10% of the time that such a variant is shown. Of the 55 variants, about 45% of the time the change was to a present tense, about 35% to an aorist tense, and almost

25% to a perfect tense.

Then in John there are a total of 116 recorded omissions of more than one word by one or more witnesses; actually the omissions range from two to twenty-seven words, averaging about six. Again the Itala manuscripts and D were the leaders, figuring in more than one-fourth of those omissions. Combining just under one-fourth of the omissions were S, syr^s, and P^{66}. On the other hand, P^{75} had only ten and B only six.

For one further characteristic of the manuscripts — the tendency to harmonize one statement with some other found elsewhere in John or in some other book -- the author tabulated simply those variants of this category that were cited within the dissertation; and once again D and the Itala manuscripts were definitely the leaders.

For a profile of the one manuscript that has led statistically in almost every one of these categories — i.e., D — one might profitably turn to the note section that began this third and final part of the dissertation and study the notes from this perspective. To observe times when D identifies places in a way different from the accepted text, read the notes on 6:1 and 7:3. To consider variants in which D seeks to clarify a statement by identifying someone or something, see the notes on 3:34; 10:8; 12:41; 16:16; and 17:3. To weigh D's attempts to harmonize a statement with some other statement in scripture, read the notes on 5:9; 6:11, 15, 26, 56; 9:29; 11:14; 12:28; 14:5; 19:14; 20:13; and 21:13. A stylistic change could be considered in the note on 8:38; and scribal errors in D draw comment in notes on 5:39; 12:39; 12:40; 15:3,4; 17:14; and 19:41.

Greek manuscripts of the New Testament may well be members of large families; but it is just as obvious that each manuscript has a

distinct personality of its own. When one has psychoanalyzed all such personalities, he is well on the road to evaluating the variant readings.

THE FOURTH GOSPEL, WITH CANONICAL AND NONCANONICAL PARALLELS, VARIANT READINGS, AND MANUSCRIPT SUPPORT

by Sheldon Shirts

ABSTRACT OF A DISSERTATION

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This dissertation in the area of textual criticism provides, along with the English text (Revised Standard Version, 1965 edition) of the Gospel of John, significant variant readings with the chief support of witnesses for each reading, together with canonical and noncanonical-Christian parallels. The person to be helped most by such a study is that student of the English Bible who knows no Greek and has no ready access to the information regarding variants nor the early Christian writings which offer the parallels to John.

Although several variants are cited to illustrate the kinds of accidental changes caused by scribal errors of eye, ear, or mind, most of the variants given are those which would in some measure affect the meaning of a given passage. For each reading cited, the known support is recorded from every Greek manuscript of the first seven centuries A.D. plus certain important later ones, also the support of the chief versions of that period and of all the Church Fathers when known through the third century plus certain Fathers of the fourth. Also noted is the support found in four English versions, the King James, the American Standard, the Revised Standard, and the New English Bible.

The canonical parallels are taken from the other New Testament books and from those books found in the Septuagint version of the Old Testament; thus books of the Apocrypha are also quoted. The noncanonical parallels come from extant Christian writings of the first two centuries, including among others those of the Apostolic Fathers and the

early Apologists, the apocryphal Gospels, and Gnostic documents such as the Gospels of Thomas, of Philip, and of Truth. Almost all the parallels are quoted in full rather than merely being cited by reference.

There are three ways in which a parallel relation is recognized: John uses a source, a source uses John, or both use a third common source which may be either written or oral. Three elements will be found in the parallels given: verbal agreement, conceptual affinity, and background illumination. Parallels are ranked according to two levels of closeness to John.

All materials cited or used are identified briefly: the Greek manuscripts by name, date, and Johannine content; the early versions, the Church Fathers, and the noncanonical works by date and descriptive statement. Reference works are listed which were found most useful for establishing either the Greek or the English text of John, its variants, and its parallels.

In the main body of the dissertation, the RSV text of John appears at the top of the page, followed by a middle section citing those variants and a bottom section those parallels that are related. That portion of John's text for which a variant or parallel is cited is indented from the rest of the text to make comparison easier; asterisks in the text refer to the variants and superscript letters to the parallels. The superscript word "NOTE" refers one to a section of about 180 notes on the variants and the parallels found in the third part of the dissertation.

Two summaries conclude the study. One deals with John's relation to his parallels: e.g., how he used the Old Testament, whether he

used the Synoptics, and which of those Christians coming later may have known and used the Fourth Gospel. The other suggests criteria for evaluating the variant readings. Manuscript families are described and identified, and, on the basis of statistical studies made by the author, certain characteristics of individual manuscripts are presented to guide one in the weighing of the witnesses.